

# The Churchman.

SATURDAY FEB. 22, 1879.

ONE would hardly expect that Presbyterian Scotland would have so far forgotten itself as to attempt a lottery scheme even to repair the terrible damage arising from the Glasgow bank failure. But such was the fact, and only the indignant protest of "prelatical" England put a stop to it.

THE public interest in the one hundred and eighty designs which have been submitted by architects in thirty cities in consequence of the offer of five hundred dollars for the best four designs of a model tenement-house, as well as the large gathering of clergymen at the house of Mr. D. Willis James to see what can be done for the class of people which now herd in tenement-houses, promises well for the working people. The architects who win the prize will also earn the public gratitude. That half the population of New York are living in houses in which comfort and virtue are almost equally impossible is not much longer to be endured. The awful crowding in these wretched abodes, the fearful amount of sickness and disease, the dreadful intemperance and immorality, the absence of anything like the enjoyment and privacy of home, is calling out every feeling of philanthropy to see that something is done to make the dwellings of the masses more endurable. Happily, with all the rest, philanthropy and capital can work hand in hand in this matter, and the model tenement-house seems to be a foregone conclusion, not only because humanity demands it, but because it pays.

## ASH-WEDNESDAY.

There is hardly a day in the whole Christian year which ought to be observed with such strictness, and which demands so much of religious aid to make it what it should be. It is one of the two chief fasts of the Church. It should be kept literally as a fast, by entire abstinence, not from certain kinds of food, but from all food, wherever such strictness is not absolutely detrimental to health and forbidden by a physician. It is right that this should be, since without it one can hardly comprehend what the Lord's fasting really was. Nominal abstinence has been the rule, and this is very much due to the course of the Romish Church in practically multiplying by its orders the severity of the Catholic rule.

Of course the religion of the world utterly condemns and ridicules fasting as a means of self-discipline. So much the more reason that the Church should insist upon it. It is not possible for disciples with bodies enfeebled by in-

herited and actual sin and self-indulgence to go on with the Lord through the whole of His forty days of entire abstinence. But at least one day of that hard way almost every disciple can tread with Him, and should do so. That fasting may be a means of higher spiritual communion ought never to be questioned by any student of Holy Scripture. Of course it is not intended to be other than a means of grace. It is for the subduing of the body, and for the purifying of the spirit, and thus not to be made a display or a penance to balance past excess, but as a seeking of that coming of the Holy Spirit which is necessary to a better discharge of high and holy duties.

The world is very unspiritual. Society is leavened with self-indulgence. Nothing is more needed than a return to a frank and earnest seeking of the guiding presence and power of the Holy Ghost, in order to meet the wretched notions which prevail of a mere external and aesthetic religion made up of agreeable duties only, and of a worship which is only another form of refined dissipation. The fatal weakness of the present day is lack of self-control. Its chief source of weakness is the want of definite ideas of responsibility and duty. One little act of self-discipline, like the Ash-Wednesday fast, may show a man how really feeble he is for anything like a true command of self. Modern life walks hedged about with artificial safeguards. One honest effort will show how far rectitude has depended on these, and not on principle. Men boast of self-control because never truly tempted. Even in so slight and passing a thing as one day's abstinence this self-sufficiency may find itself wanting.

## BIBLE REVISION AND THE BIBLE SOCIETY.

Bishop Coxé has written a letter on Bible revision, in which he certainly makes a point, whether or not he carries conviction. He considers our English Bible as the first classic of the language, and as in case of the plays of Shakespeare, while we should be grateful for any light on the text or meaning of the poet, he wants to know "who would import the suggestions of any company of experts into the received text until, at least a whole generation having passed away, the test of time, and not the mere literary fashions of the day, might seem to justify the adoption of here and there a few obvious improvements?" For ourselves, we do not think this can easily be done short of the test of time. No one wishes to be blind to any errors or discrepancies in the received version, but all thoughtful persons are exceedingly jealous of change without the best of reasons. Changes of a trifling nat-

ure are hardly worth the trouble, while serious changes ought not to be endured, save as the result of long and settled conviction. There ought to be no forcing at the hands of the revisers or anybody else. The public will soon have their version, and it thinks enough of their learning and scholarship to give them a careful hearing. Beyond that, they can afford to wait; and they should much prefer to have their emendations adopted a generation hence because they are demanded, than to demand their immediate acceptance in anticipation of the more deliberate public judgment. It will be said, of course, that this is a matter to be determined by scholars; but not all the scholars in England and America are included in the number of the revisers, and even if they were, they should not wish to anticipate the wishes and opinions of that vast Christian public which is as much interested in the Bible as themselves. This is a case in which all the parties can afford to hasten slowly. The bishop well asks the question: "Is it not perilous to disturb that loving confidence in this noble version which is now the only bond of absolute unity among the Christians of divers names who are everywhere diffusing the English language throughout the world?"

In the next place, Bishop Coxé writes under considerable concern because the "President of the American Bible Revision Committee" is reported to have said in public that "it will be necessary that the American Bible Society should alter its constitution in order to publish the proposed work; but this will in no way tend to delay its publication." Now what would be thought of altering the constitution of a Shakespearean society under similar circumstances? If it was adopted in order to promote and restrict the circulation of one version of Shakespeare, would it not be deliberate about changing its constitution so as to circulate another? Would not the question at once be raised whether, if it is worth while to change the constitution at all, it is not premature to change it now? What, then, would a constitutional provision amount to if on such short notice it may be substituted for another? And might it not seem to be presumptive evidence that there might be as many and frequent changes as there were revisory committees? Indeed, would a society care to acknowledge in this way that it had long been circulating a version of Shakespeare which was found so incorrect that all at once it must change its constitution so as to circulate another? Now it may be necessary for the American Bible Society, first or last, to change its constitution, but what is the hurry about it? Is not a vast public interested in the matter? And



is it not much better to let their convictions ripen slowly than to shake their confidence? Certainly, no such changes ought to be made at all if the errors are trifling; and if they are serious, sufficient time should be taken to find out how serious they are. In some respects, however necessary this revision is, its necessity is unfortunate; and the task is too thankless to have anything done hastily and unwisely, and to leave the public in doubt whether this is more than the bad beginning of a more unfortunate ending.

#### FORTY MILLIONS AND FIFTY THOUSAND.

One of the most prominent of our government officials abroad estimates that the sum spent by Americans upon the continent of Europe during the past year was not far from forty millions of dollars.

This computation can scarcely be excessive, having been made, at least in part, by multiplying the known number of our travelling country people by a fair and rather low average of the sum required for the ordinary expense of living. If to this could be added the amounts spent for luxury in various forms, the aggregate would be greatly increased. Very much of this sum was spent in Paris—a city which gathers to itself a far larger American travelling population than any other place in Europe—and in which the lavish and luxurious expenditure of our people has become marked and proverbial. Is it for our honor that we should be rich to ourselves and not rich toward God? Is it to the credit, whether of our country or our Church, that while sums so large are spent upon ourselves, on our living or luxury, His house should be insufficient for our services, unable to give room to those who, amid the temptations to vice or to vanity, or to mere forgetfulness, which there beset them, should seek a shelter and a strength within its courts?

The church of the Holy Trinity, our one organized parish in the city of Paris, seeks and strives and prays that this should not be. Already the sum of more than \$100,000 of the \$150,000 needed has been pledged to purchase ground and to erect a suitable building which shall be a shrine of worship and a refuge of safety to all, as well as a monument speaking clearly of our American Christianity. For this purpose it now asks from Churchmen at home the sum of \$50,000—a small sum surely, if measured by the importance of the work; for the services of this church—little as we are wont to realize it—reach a larger number of souls than almost any other of our communion.

And small surely, too, in view of the ability and character of those who come to worship in its courts; among others, representatives of the largest wealth

and the best devotion of all our leading home parishes. Can we afford for others that it be said and seen that millions can be contentedly spent upon ourselves, in needless and ephemeral pleasure, and a few thousands denied to the sustaining and the strengthening of God's work?

Can we afford for ourselves that any obstruction in the way of church attendance, any hindrance to the habit of Sunday observance, should exist where temptation to the neglect of them is the strongest, that our American families may not bring back with them to their homes a disregard or forgetfulness of God's day, so to graft upon our American life and within our American churches the laxness of a foreign Sunday? Let our clergy and laity, particularly those of our larger parishes which furnish ceaselessly so large and so influential a contingent to the tide of European travel, ask themselves if the truest and best protection to our home habits of Sunday, and to the devotion of our home services, from such a danger, does not lie in meeting the temptation at the outset, in its earliest assault, when it comes with its first and fresh attraction, and so with its utmost force?

If such a question might meet among us its just recognition and response, it would not then be said that the American Church had not loudly and clearly spoken, lifting her voice in mingled tone of warning and pleading above the conflicting claims of frivolity and fashion, telling of her purpose worthily to minister to all her children in their widest wandering, to keep ever fresh before them the sacredness of their early vows, ever abiding within them the sense of God's universal presence, and so to guard herself from one of the most insidious evils which threaten our modern Church life—the importation, not by foreigners, but by prominent and influential members of our home parishes, of the slight observance, or perhaps the entire non-observance, of God's day of rest.

#### MEN, NOT MONEY.

When the Apostles set forth from Jerusalem to convert the world, there was behind them no Missionary Board.

It is often the custom to dwell on the liberality of that age, and to contrast the reluctant and niggardly giving of to-day with the free and full offering of all to the service of the Church which the early Christians practised. Without stopping to point out the manifest fallacy which would picture early Christian society as a mere joint-stock association, one can admit the greater liberality of that time, its rules of systematic offering, and its self-sacrificing zeal. The mistake lies in supposing that these were the cause instead of the consequence of the missionary activity which

sent the Cross into all civilized lands, and planted the Church ere a century had gone by "in the utmost bound of the West."

The men preceded the money. It is not held by any, so far as we are aware, that missionary work can be carried on without money, but this has nothing to do with that other error that money can create and purchase missionary enterprise. It can simply come to sustain that which is already in being.

To see this it is only necessary to consider the different attitude of those who give to the two modes of presenting missionary claims. Go to a man of means and tell him that it costs so much to send a missionary to a particular spot; that he must have this or that, that it cannot be expected that one will abandon the comforts of home and the companionship of a civilized society, to work among Indians, or uneducated Freedmen, or heathen Africans, without an adequate consideration; and the answer will be an immediate attempt to cut down the estimates, or a calculation that missions do not show results which will pay the cost. Go to him and tell him that men are in the field doing heroic duty and bearing saint-like privation, and he will ask himself how much he can spare to aid them in their trials.

He will not say, "Cannot the missionary at Yeddo, or Cape Palmas, or Boisé City, live on less? Seems to me that is a very expensive mission; why need any one be sent there?" But he will say, if he have any true sympathy with the work, "These men shame us all; let us do what we can to help them."

The first principle of missionary work is the self-consecration of the men who go.

In the evil old-time, now we trust happily past, there was an idea that missions were to be undertaken, not for any real purpose of largely converting the heathen, but with the notion that the principle of established Christianity depended upon preaching the Gospel locally everywhere. . . If received, so much the better for those who did receive. If rejected, so much the worse for the rejectors. But the great end and aim of the preaching was not that it should be received, but that Christendom should free its conscience from a burden of responsibility. Hence any material was good enough to make missionaries of. Missionary support was a tax which the Church in civilized lands paid for the confirmation of its own privileges. Like as with all other taxes, the object of the taxed was to make the amount as small as possible, and to get the most for their money. The cheapest attainable men were hired to do the work, and these were men who, having failed to reach Christian consciences, were supposed to be good



enough to proclaim a perfunctory duty to Polynesians or Hindoos, whose conversion was a question of God's immutable decrees, and therefore practically not to be effected by any of man's efforts. The preaching of the Gospel was the reading of a sort of theological riot-act which was to legalize the letting loose of the Divine wrath upon the unbeliever.

All this has passed away. It has been recognized that the best of talent and capacity is wanted for missionary posts of any sort. But it still needs to be recognized that such talent and capacity are not purchasable qualities. Men may be picked out with the most careful discrimination, educated at the highest cost, and offered the largest inducements, and when in the field will be failures. Money cannot make missionaries; it can only maintain them. No conspicuousness of exceptional ability will fit a man for the work unless the will is there. It is idle to talk of inducements to a missionary career. There is but one inducement, and that is in the heart of the man himself. The men who are wanted are those who are almost morbidly afraid of inducements, who shrink from possible fame or promotion, who accept these when they come simply as means of more and wider influence. Such men only are those who will not be trammelled by traditions of past usage, who will not be content to do a routine duty careless of its effectiveness, but will, at whatever cost, go straight to the one end of their lives, the saving of souls. This distinguishes true mission work from nominal conversion. It does not labor to swell the columns of statistics, but to make effectual conquest.

If one studies attentively the history of past missionary work, it will be seen that there is no royal road to success—no one special method. Sometimes the work has been best done by a hasty and rapid scattering of the seeds of truth; sometimes by striking constant and heavy blows at the keystone of an arch of heathen superstition. Here the way to the hearts of a heathen people has been through elevating their material condition; there by appealing to their deepest social instincts. The missionary is he who can be "all things to all men," that he "may save some." It is only the men who will consecrate themselves who can do this.

We hold it to be a mistake to suppose that the great heroes of missionary enterprise have been men of exceptional powers.

Power is much less an intellectual than a moral gift. At least its secret is not so much in capacity as it is in will. Take, for instance, two men of equal linguistic capacity. One becomes a clerk and business manager in a foreign house in China or Japan. The other

goes to the same part to live and labor among the heathen. The difference between the two is clearly one of will. The man who is fitted to succeed in the one post might just as easily have succeeded in the other.

What the Church then wants first of all is men. Given the men, she can get the money. Given the money, and the men will still be lacking. The Spirit of God must send them.

But the Spirit of God is always sending if men will hear His voice. It is the men who will hear and heed whom the Church wants. It is they who alone can do the work. They cannot be manufactured by any process. All that the Church can do is to take them and train them as they come.

But their coming depends upon this, that they are called for. And this calling is determined not by lawless individual ways so much as it is by the perennial method of the Church. There are exceptions to all rules. St. Paul is converted and set apart by the vision of Damascus, but he does not require like ordaining for those who are to work with him and under him. He chooses them according to the way of the Church. When he finds the man he wants he takes him to him, sends him, as an apostle and bishop has right to do.

There are those who have complained of the policy of the Church in multiplying missionary bishoprics—as if all fields should be chance-sown, and then by and by reapers sent, and last of all an overseer of the reapers. But this of which we speak determines, it seems to us, the true rule.

Let the missionary bishop call for his men. Let him go to seek them out and bid them offer themselves.

This too is the work of the Missionary Board, to meet practically this purpose of self-consecration among the young.

No organization, however able and well planned, can create missionaries. It can only enable them to reach their duties. It can diffuse information, it can assign work, it can sustain work when begun. But the men are all-important.

It ought to be an axiom of missionary science—given the right man in the right place, and the Church can get for him all he wants.

It may be said that all this is unbusiness-like, and that the first step is to provide endowments and arrange incomes, and then to find the incumbents. But the Church is so far unlike the world that its ways are often the utter reverse of the world's most approved methods, and their success in direct ratio to their difference.

The man who says "I long to go on a missionary enterprise, but I must wait till the Church can afford to send me,"

misses altogether the true meaning of his call, if he is truly called, which one may possibly have cause to doubt.

Given the men who *do* go, and there are thousands of hearts in the Church who will say, "They must not retire." Let any one look at the history of the missionary work at home and abroad for the last fifty years, and he will see that the men who have gone have been followed by the means they needed. The appeal to the better instincts of the Church never has failed. Abstract appeals for the cause may fail; general arguments for the necessity of missions may fall flat; schemes and devices and expedients will wear out; but men, doing their duty in the front, will always be a fact to stir the hearts of men.

When a man says, "I would like to go, but the missionary prospects are so feeble," one is tempted to reply, "That is just why they are feeble, because you or some one else does not go."

If the Church will find the men—all other things shall be added unto her. Without these, the best appliances and all the gold of California, heaped in one pile in her coffers, will come to naught.—*Spirit of Missions.*

#### THE PRESENT ASPECT OF THE CHURCH OF ENGLAND.

It is a great loss on both sides of the water that ignorance and consequent indifference prevail in England about the American Church, and here about the Church of England. And before I pass to speak of the conference and its work, I want to tell you something about the life of the English Church to-day, whose most striking and characteristic feature I should say is *religious activity*. The very grounds and reasons for well-founded anxiety which wear upon those on whom rests the responsibility of ruling, are tokens of this activity. The unbelief in England is not the vulgar galvanizing of French skeletons which can only grin in ghastly sneers at all that humanity counts holy. It is the earnest, anxious, over-curious speculation of a philosophy whose very irreligion asserts the power and the reality of the religion which it questions. And the only other conspicuous movement which excites attention or alarm in the Church, the ritualistic movement, lawless as it is, and in some instances breaking out altogether beyond the extremest strain of Catholic comprehensiveness, still numbers among its ranks men in terrible and tremendous earnest, grappling with suffering, sin, and poverty, with an impressive impetuosity which can only be born of a very real and a very living faith. They have grown, both these sets of thinkers and teachers, to very large and very threatening proportions. There is good ground for uneasy and unceasing watchfulness. The bishops, whom everybody blame, are wide awake to the dangers. And no one can read the masterly philosophy of the Bishop of Peterborough's charge, or the comprehensive and generous pastoral of the Bishop of Rochester, or the charge of the Bishop of Winchester, with its rare combination of positive statement and practical wisdom, with gentleness



and patience and transparent sincerity, without feeling that, in spite of much time lost, the reins are being gathered up now into strong, and at the same time tender, hands, to guide the future of the mother-Church. I am as free to say here, as I was there, that I believe more might have been done by the episcopate of England if they had been left to their original intention of discriminating into degrees of intolerableness among questions which have been unfortunately grouped together for common censure; as, for instance, vestments and lights and incense, and the eastward position, the last of which was the common use with thousands of the English clergy who, to say the least, were indifferent to the other three. And the bishops would have been freer to act deliberately if they had not been hounded on by a wild and ignorant denunciation of such a matter, for instance again, as private confession, whose danger and whose wrong lie in its perversion and abuse. But it is never to be forgotten, in looking at all these things from our outside standpoint, that an English bishop's hands are tied tight by the vested rights of vicars and rectors in their livings, and by the constraints of parliamentary interference, so that discipline is very difficult to exercise. On the other hand, it is a physical impossibility, while they are so few in number, and govern dioceses so rich in clergy, for them to gain or use that personal influence, in which, after all, the mightiest power lies, to control and guide the fervent stream, which, like a swollen brook in spring, or like the coursing blood of the struggling athlete, with all powers and possibilities of life and blessing, still threatens to burst the channels through which it flows. The hope of the future of the Church of England lies, in my judgment, in an increased representation in convocation (including lay representation) to which larger powers of ecclesiastical legislation shall be given, and in the division of dioceses with an enlarged episcopate. "The short and easy method" people, like Mr. Mackonochie and Mr. Bradlaugh, propose to cut the knot. But it is a knot whose ropes are made of flesh-clothed and blood-colored sinews, and nerves that are entwined with the most sacred memories of the past, and tingling with the most living interests of the present, and concerned with most important issues of the future. Every man of us who loves his mother, either in the sonship of State or Church, ought to pray, while we thank God for the freedom of our Church from State control, that the bands which knit together Church and State in England, if ever they must be severed, should be slowly and wisely separated; not in a time of seething violence, when party feelings have strong sway; much less at the bidding of some adventurer seeking political capital for a party that has traded upon sensational excitement, and is at a loss for a new cry. For myself my daily prayer is that this sacred union may be perpetual, which has made England the great Christian nation of the world, and made the English Church the benefactor and the benedictor—if I may coin the word—of English-speaking Christians, through the learned leisure of her theologians and canonists in every age.

Never, in any period of her history, was there so much power in the Church of England as there is to-day: "so much doing for God and godliness," as the Bishop of Winchester phrases it. And I come back

envying no single one of all the dignities or prerogatives of English prelates, no single one of their magnificent minsters or parish churches, no single one of their glorious and impressive services. For the *spiritual* dignity and prerogative of the episcopate are *their* chief honor, as they are *ours*; and our cathedral buildings *will* come, and our parish churches *will* increase in number and grow up to the grandeur that befits the purpose of their building, and our worship *will* go on towards the "perfect beauty of holiness." But I *do* long and pray for the tide to reach these shores of that reality of religious interest and energy in work and worship which seems at the flood now, to so great a degree in England, till it shall break down and bear away the shamefacedness and self-consciousness which make American Churchmen whisper their responses with bated breath in church; and make them afraid, out of church, to speak of their religion or to confess their Master before men.

Let me take a few illustrations of what I mean. I counted, in what was a partially complete record only, one hundred and fifty organized charitable houses, chiefly administered by sisters, and one hundred and eighty-two guilds and organizations for active Christian work. We are accustomed to think that the English Church depends altogether upon endowments and invested funds for the carrying on of her religious work. But it is a fact that more than a million pounds sterling (\$5,000,000) are annually given for the building and repair of churches. The Venerable Society for the Propagation of the Gospel in Foreign Parts reported for 1877 an income of £137,000, and the Church Missionary Society for Africa and the East an income of £190,000. The Colonial Bishops' Fund has contributed in fifteen years £320,000 towards its noble objects. The Bishop of London's Fund for Providing for the Spiritual Wants of the Metropolis, in thirteen years amounted to £570,000. And the Church of England, in the year 1876, sent out £425,000 to foreign missions. All these sums are "exclusive of income arising from stocks or other investments." I am not one of those who believe that money is life-blood, either in the difficulty of giving it or in the power it conveys. But I do know that no evidence is stronger of the uprooting of the primal and prevailing sin of covetousness, by which Eve fell, and which damns Eve's sons now, than the free giving of money to God. And I know that nothing can accomplish this but such singular gifts of the Holy Ghost as God gave to Josiah the Levite of Cyprus, who laid his substance without reserve at the apostles' feet.

But there are other tokens than these. Let me begin with the use that is made of churches in England, and of the cathedrals first; not only because they are the central and representative ecclesiastical bodies, but because nothing in England was so dead in the last century. Their crumbling walls scarcely held up the roofs over naves that were silent and empty and cold. Now, from the metropolitan cathedral of St. Paul's—through every cathedral town in England, in Dublin, in the new and beautiful cathedral just finished in Edinburgh, in the old abbey church of St. Albans, ruined for centuries and now climbing back to beauty again in the new life of the new Diocese of St. Albans—everywhere, not only are the material fabrics re-

stored and kept up with lavish and loving care, but they are used to the echo for worship and work. Our first Sunday in England was spent in Exeter cathedral, whose noble Norman towers and massive walls are among the monuments of English history from the days of the Conqueror down; and which is beautiful inside now with the newer memorials in glass and stone of the great names of Freeman and Sir John Coleridge and Bishop Patteson. The morning service was what one looks for, the great choir filled with an attentive congregation. In the afternoon the greater nave was thronged to the door with a congregation of listeners and worshippers. The sermon was, what English sermons are in my experience of them, simple and direct, as men *would* write who are well-educated and in earnest; not so rhetorical, perhaps, as our American preaching, but, if I may venture to say it, more real. And the singing was what it is only in England, where the whole congregation take up the choral responses and the hymns; where the anthems recall what Gregory said to Augustine about the Anglo-Saxon boys thirteen hundred years ago, "*Non Angli sed angeli*," where the Psalter is sung with the ease of the most accurate reading, as if each boy were the "chief singer upon the stringed instrument," to whom so many of the psalms are inscribed. The anthem that afternoon, "I was in the Spirit on the Lord's day," not only made me feel as if the words were true of all of us that were there, but made it possible almost to imagine what the holy seer felt at Patmos, when he "heard behind him a great voice." Our last Sunday in England was in York, and there, too, the choir, larger than many a parish church, serves for the morning congregation, while the afternoon and evening congregation throng the vast nave. And of St. Paul's Cathedral, what can one say to give an adequate impression of its life and power? I saw it in every aspect, from the pulpit twice, from the choir, and from the nave. Its Sunday congregations vary from twenty-five hundred to four thousand.\* The combination of spiritual, intellectual, and practical forces in the chapter is unequalled. Dr. Stainer certainly is first among few equals as an ecclesiastical musician; and at the daily worship the music is as exquisite in its way as at the greater Sunday services. And the cathedral is utilized and used. A country rector told me of his meeting there six or eight farmers from his neighborhood, who told him that on the days they brought their produce to the city market they almost always found time to come in after it was sold to the cathedral Evensong before they went home. There is a daily celebration of the Holy Communion, and in Lent not only a short added midday service for business men, who come to it in throngs, but special sermons and even a Bible-class for the critical study of the New Testament in the original. And among the throngs of wandering sight-seers on the week-days it is no uncommon thing to see poor men and women reading and praying, as they could not do in the crowd and confusion of their own homes. I want no better evidence of the difference between the outcome of Rome and English Christianity than the contrast between the two great central churches of the two communions;

\*I heard Canon Liddon preach there, as only he can preach, on the First Sunday in Advent, a sermon of the deepest thought, in the simplest language, to the most practical end, with a voice and energy that touched and thrilled the consciences of the enormous congregation, who were two thirds men.



the one, florid in music and tawdry in decorations, with as many altars as there were on Mars Hill, and God "ignorantly worshipped," where He is worshipped at all, with mumbled offices, and every token of indifference and weary perfunctoriness, among priests and people; the other, simple, dignified, devout, compelling attention and reverence by the very contagion of its atmosphere. And the same thing struck me in the other churches where I was. In the famous mission church, St. Peter's-in-the-East, where, whether one liked or disliked the ritual, it was real and meant something, and where the works of reclamation and mercy to the worst dregs of society in the London Docks are beyond all praise; in the Temple church; in the Savoy chapel; in the beautiful chapels of King's and Trinity colleges, Cambridge; in the little parish church at Cuddesdon, where the Bishop of Oxford and his family, with the students of the college, worship together with a congregation of simple villagers; at Bishopthorpe, where the old parish church owes to the present Archbishop of York its restoration, at least to a much more churchly arrangement, and a simple devout service; everywhere were tokens of the same permeating and penetrating energy of awakened life. And, finally, I wish I could take you with me to St. Peter's church, Eaton square, on such a Sunday morning as I have spent there, more than once. Five years ago, when the great Bishop Wilberforce told me to go there if I wanted to hear *real* preaching, the church was just emerging from its condition of debased architecture, stalled pews, empty benches, dry preaching, and infrequent services. Now, it is a very beautiful building, with a service ringing not only with sweetness but with earnestness of worship. It is crowded always with a "multitude of people praising God." And the men and women have caught the spirit of the vicar, a spirit of the most intense faith and the most burning zeal. They seem aglow with devotion in their worship, and they are aglow with devotion in every sort and kind of good work. Their giving is proverbial. And there is no channel of beneficence anywhere—in the Universities Mission at Delhi in India, in the Diocese of Bloemfontein, in the sick-rooms of the London poor (where they are careful to take flowers), in schools, in mission churches—into which some stream of the religious energy of this congregation does not flow. And it comprises among its worshippers, as does St. George's, Hanover square (which Mr. Capel Cure has lifted from the depths of fashionable indifference into energetic religious life), it comprises among its worshippers many of the leading people of London society, which it is leavening into liveness "unto God." There were at least two hundred communicants at the early celebration there on Advent Sunday. And no one who heard the vicar's intense earnestness the Sunday before could fail to feel that they came as men, "discerning the Lord's body," with penitence, and a lively hope of grace and pardon needed, and sure to be given. At the second service Professor Lightfoot, of Cambridge, a man of letters and of books, and among the first scholars of England to-day, preached such a missionary sermon as I have hardly ever heard equalled for manliness and magnetic power. And the great congregation all the time, in very large proportion men, were either worshipping or being edified; quiet as they came in and as they went out; engaged

in the services, said or sung, with their full voices; and able, with a physical strength which somehow American backs and knees seem to have lost, to get upon their knees and stay there, through the long Litany and the long Communion Office; to get upon their feet and stand there, through all the acts of praise and through the whole taking of the offertory, and to sit *still* and listen to God's Word preached and read. An accidental illustration came to me of the kind of Christianity that grows out of this teaching, and is, I believe, no unusual specimen of London Churchmen to-day. I came back from Paris, charged with a sense of the importance of losing no time in enabling the Rev. M. Loyson to begin his work in Paris. Some hindrances of an ecclesiastical kind existed which I had some little share in removing. But it was very important to arouse in England a practical form of sympathy. Though I had seen Liddon, and been in communication with the archbishop, and the Primus of Scotland, I wanted to get at Mr. Meyrick, the able and indefatigable secretary of the Anglo-Continental Society. But he was at Torquay, and not well. So there came to me as his representative a young man in active business, occupied fully, of means, and culture, and position. And I found him heart and soul in the movement, with a most intelligent appreciation of its importance, giving time and means out of his busy life in the simplest way to further the great movement, on which his eye had fallen during a visit to Paris. It was his practical religion, so real that it never occurred to him *not* to "do with his might" this which his hand found to do. He was but one of many other laymen in England—like Gladstone, and the Marquis of Westminster, and Nelson, and Caernarvon, and the Earl of Powys, and Lord Salisbury, and Beauchamp, and Shaftesbury, and Mr. Hubbard, and Beresford Hope and countless\* other men—who are not hindered by the "much serving" of their busy lives, political, professional, or in business, from church-giving and church-going and church-working; who have learned to read aright the text, "Six days shalt thou labor," to apply not merely to the things that perish in their using, but to the work that endures, done for the souls of men and for the kingdom of God. There is a current that sets towards these Western shores from off the Banks, which drifts the ships from England quickly to our coast. There is a quiet living connection under the stormy sea, binding the continents together with a pulse of common life whose throb we almost feel. I believe there is a closer relation, closer now than ever, between the nations and the Churches, full of mutual benefit and blessing to both. We are "a-kin across the sea." And while the old has much to learn of new methods, of powers and processes of adaptation chiefly, and most of all, I believe, of the great value of laymen in council, and of the safety of such councils and their usefulness for ecclesiastical legislation and government; we need, I pray God we may get, more of the impetus, even if it must come with its attendant anxieties, of the seething, stirring spiritual life of the Church of England.—*Bishop Doane, in Convention Address.*

(To be continued.)

\* The president of the English Church Union and the secretary of the Church Missionary Society, representing the very opposite poles of the theological thought, are laymen given up to the service of the Church.

#### LETTER FROM GERMANY.

JANUARY 23d, 1879.

In this country, we may perhaps add in every European country, the approaching session of the German Reichstag, which will commence in about a fortnight, is awaited with considerable anxiety. Since the consolidation of the empire no such important questions have had to be settled as are now awaiting discussion. The whole country is in a ferment, and the paternal government of fifteen years ago seems to be rising from the dead.

It is hardly possible that any fresh anti-socialist legislation will be submitted to the Reichstag, for the government has its hands full in employing the means which have lately been committed to it. To all outward appearance socialism is suppressed; but the central authority in Berlin, following the movement below the surface, displays what appears to the uninitiated a rather fussy anxiety to exercise repression. Sixty-two leaders and agitators have been "forbidden to reside" in the capital, and a score more have been banned from other large cities in the provinces. Up to the end of the year 457 prohibitions had been issued—of clubs, societies, newspapers, and pamphlets; and at least weekly a new list of "forbiddings" appears in the official gazette. But a new fear has overtaken the chancellor, inspired, it is said by some, by the emperor himself. In the last session of parliament, the socialist Hasselmann made a lengthy, very clever, and very outspoken defence of socialist principles, which was, of course, published in all the newspapers. And now parliament is reassembling, and he will have another opportunity of preaching the socialist gospel with impunity, unless remedy is taken against it. He is, it is true, with his fellows, forbidden to reside in Berlin; but during the session of the Reichstag its deputies are freed from civil penalties, and any decision of the courts is generally remitted by a special resolution of the house. So he may come back and talk treason unscathed in the very presence of Prince Bismarck. The idea was started of taking advantage of the "minor state of siege," which has been inflicted upon Berlin, and so of summarily refusing an entrance into the city to all the socialist deputies; but it would be difficult to reconcile this with the terms of the Imperial Constitution, which guarantees freedom of speech and action to the Reichstag and its members. The result has been the draft of a bill, "on the punitive power of the Reichstag," which has somewhat astonished the country. It proposes to commit the power of exercising discipline over its members to the Reichstag itself, which shall nominate for that purpose a committee of thirteen deputies. This committee shall be empowered to give a reproof before the house, to compel a member to apologize publicly, to expel the offender for a longer or shorter period, and, finally, to hand him over to the civil judge for prosecution. Similarly, there is a power given to suppress the offending speech or expression, and to erase it from the parliamentary record. It is a scheme, in fact, for effectually preventing free discussion, and might be used in the interests of a majority completely to gag their opponents; hence it has earned the nickname of "The Muzzle Bill." It has been received with consternation by all political parties, excepting the extreme conservatives, and the general cry of condemnation has drawn out a sort of retraction from the chancellor, who has written to say that he drafted the bill solely in the interest of the Reichstag itself, and that the latter was free to reject or amend it as it chose. The result will possibly be that a motion will be adopted by the parliamentary majority, amending and strengthening the rules of the house, and allowing the president a greater authority than he now possesses. Certainly it does seem, at present, that in the Prussian and German parliaments freedom of speech is carried to its utmost limits; an instance occurred only this week in the Prussian Diet, of the impotence of the president. An Ultramontane deputy took advantage of the discussion on the educational estimates to discharge a battery of invectives against the Old Catholic professors of Bonn, calling them "impertinent know-nothings," "old fish-women," "low fellows," and the like. The house interrupted indignantly,



and called on the president to stop the honorable member; but he replied that he had not the power of interference when persons were attacked who were not members of parliament. The recurrence of such scenes will probably persuade the Liberal majority that it would be well if parliament had some further power of self-control in the direction of, though not to the same extent as, the chancellor's proposed bill.

And then the battle between free trade and protection will have to be fought out. Prince Bismarck has thrown the great weight of his influence into the scale of protection, or rather in favor of a general duty on all imports. His now famous letter has naturally been received with applause by all depressed industries, especially by colliery proprietors, iron founders, the leather and linen trades, and by the agricultural and landed interest in general. A corn tax is as yet only dimly hinted at, but the "agrarian party" are agitating strongly for it. At present protectionist voices are more loudly heard, and the free traders do their spiriting very gently, but they are not idle. There will be found a strong party in the German Parliament that will oppose so wide a scheme as the chancellor has sketched, while a fair majority will be ready to grant a large increase of indirect taxation, and higher import duties upon tobacco, iron, petroleum, and some other articles of common use. The proposed tax on petroleum is one that will directly touch American exports.

And the shadow of one great coming event is rapidly darkening upon us. The septenary compromise of 1874, respecting the military organization, will have to be fought over again in a couple of years. That settlement, which established the peace footing of the German army at over four hundred thousand men, will have a better chance of renewal if by that time the imperial finances are in a more hopeful state; and towards this the chancellor is undoubtedly working. What further paternal legislation is in store for the country is at present unknown, but a semi-official paper has just told us that another blow is preparing against free competition, by a proposed scheme that all railways should be brought under the influence of a central board, and compelled to adopt one uniform tariff for their traffic. After this the intelligence telegraphed to the *Times* from Berlin—whether as a hoax or as an elaborate joke, seems uncertain—may seem only consistent, that is, that the chancellor has drafted a bill, according to which power is given to all postal officials to open any letters at the frontier, in order that revolutionary and free-trade notions might not be propagated in the country.

Religious intelligence is very meagre. The Old Catholics in Germany are quiet, very quiet; the negotiations between the pope and Prussia, or rather between Cardinal Nina and Prince Bismarck, are said to be progressing, but really are at a standstill. The recent letter of the pope to the Archbishop of Cologne, and his encyclical against "Socialism, Communism, and Nihilism," mean a wish for more peaceful relations, but neither negotiating party seems inclined to give anything beyond good words. Meanwhile the "spiritual destitution" of the Prussian dioceses is increasing day by day.

#### ENGLAND.

**THE NEW BISHOP OF DURHAM.**—The Queen has nominated the Rev. Joseph Barber Lightfoot, D.D., Canon of St. Paul's and Lady Margaret Professor of Divinity at Cambridge, to fill the See of Durham, vacant by the resignation of the Right Rev. Dr. Baring. The new bishop is a little more than fifty years of age, and is a native of Liverpool. At the outset of his University career he obtained a scholarship at Trinity College, Cambridge; he graduated B.A. in 1851, coming out as thirty-first wrangler, senior classic, and senior chancellor's medalist. He subsequently took the M.A. degree, and was also made a fellow of his college, and in 1854 he was admitted to Holy Orders by the late Bishop of Manchester. He has been the tutor of Trinity College, an honorary chaplain to the queen, examining chaplain to the Bishop of London and the Archbishop of Canterbury, a select preacher at Cambridge and also at Oxford, chaplain to the prince consort, and university

preacher at Whitehall. He has held his professorship at Cambridge since 1875, and was nominated an honorary fellow of Trinity College in 1872. Dr. Lightfoot was promoted to a residentiary canonry in St. Paul's cathedral in 1861. He refused the See of Lichfield when offered him by the Earl of Derby after Bishop Selwyn had declined it on the first occasion. According to Crookford's *Clerical Directory* he is the author, *inter alia*, of works on St. Paul's Epistles, on the Epistles of St. Clement of Rome, and on the New Revision of the New Testament; he has also been a contributor to the *Contemporary Review*, Smith's "Dictionaries of the Bible," and of "Christian Antiquities," and to "The Speaker's Commentary on the Scriptures." On being consecrated to the See of Durham, Dr. Lightfoot will at once take his seat in the House of Lords, without waiting for another vacancy on the episcopal bench; the Bishops of London, Durham, and Winchester being exempt from the operation of the law which excludes the junior prelates of other sees from seats in rotation. The See of Durham is of the value of £8,000 a year, and Dr. Lightfoot will be the eighty-second occupant of the see. The diocese, according to present arrangements, embraces in its jurisdiction the two counties of Durham and Northumberland, comprising about 360 separate parishes and incumbencies. On the episcopal bench the Bishop of Durham ranks next after the Bishop of London and before the Bishop of Winchester. Half a century ago it was generally considered the wealthiest and best endowed bishopric in England, and its holder was a sort of prince bishop, even the assizes being held, jointly at least, in his name. But these and other secular prerogatives were lopped off from the see by successive enactments, the great wealth of the see being handed over at the same time to the ecclesiastical commissioners.

**THE BISHOP OF ROCHESTER AND ST. JAMES'S, HATCHAM.**—One tires of reading of the gross and repeated outrages at St. James's, Hatcham. But affairs have now assumed such a shape as to call in the action of the bishop. The facts are as follows: On the Sunday after his induction as rector of the parish, the Rev. Mr. Walker placed upon the altar a cross and two candlesticks, which the courts had decided were not illegal. Mr. Sanders, one of the wardens, removed them. The rector remonstrating, regarded this as an insult to himself, ordered the church to be closed, and posted a notice to that effect upon the door. In the afternoon the same occurrences were repeated. A number of disaffected persons thereupon entered the school, which, to prevent violence, was closed. The Rev. Mr. Walker then addressed a letter to the Bishop of Rochester, detailing a statement of the facts, and enclosing a copy of a handbill which had been circulated through the parish, calling upon the Protestant parishioners to protest against any attempt to reintroduce the ornaments removed by the churchwarden. The bishop, in reply, states that there have been irregularities on both sides. Mr. Walker had no right to place the cross and candlesticks upon the altar, though these were legal, without permission. But once placed there, the warden had no right to remove them without legal direction. The bishop directs that the ornaments in question be not replaced until a faculty authorizes them. He further thinks that Mr. Walker made a mistake in closing the church on Sunday, and directs him to proceed with the services on the Lord's day ensuing. In concluding the bishop expresses an honest sympathy with him, and exhorts him not to lose courage, but to go on, not taking offense where none is intended. Allowances were to be made for the warden of a church where objectionable ornaments and furniture had been introduced, culminating in a confessional box, and who was anxious to prevent a recurrence of disorder. The rector of that church must face the alternative of being a blessed peacemaker, whom his flock will respect and love, or of earning the reproach of one who, refusing even for Christ's sake to surrender his own will, tempts his brethren to offend.

**THE BISHOP OF LICHFIELD AND THE WOLVERHAMPTON CHURCHWARDENS.**—The churchwardens of Wolverhampton and Smethwick complained to the Bishop of Lichfield of illegal ritualistic practices in St. Andrew's church,

Wolverhampton. After due deliberation the bishop concluded not to interfere with established customs in matters which had already been settled by his predecessor. Fault was found with this, and an interview had. But the bishop concluded to abide by his decision. This did not satisfy the complainants, who wrote and published in the papers a letter of remonstrance, giving in part the particulars of their previous interview with him. The bishop directs his secretary to reply, expressing regret that they should have thought fit to publish in the daily newspapers their very imperfect and partial recollections of a private conversation which took place some weeks before at his house, relating to subjects of difficulty, on which some of the wisest and best of men have spoken with diffidence. The general adoption of their course would render confidential intercourse impossible. He therefore declines to hold any further communication with them on the subject. The churchwardens deny that the interview was confidential, and claim that their account of it accords with notes taken by three persons separately.

**DEATH OF DEAN MCNEILE.**—The Rev. Dr. Hugh McNeile, formerly Dean of Ripon, is dead. He had reached the advanced age of 84. He was well known as a preacher and scholar, but was particularly distinguished as a controversialist, and his papers on Romanism, though somewhat fiery, will doubtless occupy a permanent place in controversial literature.

#### FRANCE.

**PARIS.**—Absenteeism is becoming a most desolating curse to our Church. Pursuing their pleasures, expending millions on jewels, dress, and articles of *vertu*, the very class who ought to be the Church's mainstay in her great operations of beneficence, go wandering over Europe, and in large measure excusing themselves from all concern about our missions and other charities. Yet they pray for "preservation on the great deep," etc. Oh how do such worshippers appear to Him whose eyes are like a flame of fire, when He inspects His husbandry and finds nothing but leaves? Last summer I spent some time in Paris, and closely observed the work and wants of our chapel there. It is the only safeguard to our youth and others in that great metropolis. Can it be that those who attire themselves with diamonds will suffer this work to fail for the want of a small percentage of the millions that go for "worse than nothing and vanity."

A. CLEVELAND COXE,  
Bishop of Western New York.

**A LETTER OF PERE HYACINTHE'S.**—Père Hyacinthe has addressed a letter to the Archbishop of Paris, which was published in the *Événement* of February 2d. Translated it reads:

**YOUR EMINENCE:** A Catholic-Gallican church will be opened in Paris on Sunday, February 9th. We should be glad if this could have been done under your auspices. Unhappily, the religious system which has triumphed for a while in our country forces the successor of St. Denis to condemn as heretical the doctrines which were so long the strength and the glory of the Church of France, while it forbids him to accept those most urgent reforms which are demanded by the state of society, and which would be only a return to the spirit of the Gospel and the practice of the first centuries.

Under such unfortunate circumstances we have felt it a duty to address the episcopate of a neighboring Church, which claims to remain catholic, though it is reformed, and we have asked that episcopate to grant us, until better times, the aid and direction which our own bishops refuse us. In reply to our appeal, and as the representative of the Anglican episcopate, the venerable Primus of the Church of Scotland has written to us in these terms.

[Here follows a quotation from the letter of the Scotch Primus, already published in THE CHURCHMAN.]

I shall add nothing, your eminence, to these noble and catholic words. I only insist on the important point that the mission so generously accepted by the Primus of Scotland is, as he himself says, a provisional mission. Whenever the successor of St. Denis shall no longer pro-



claim to the Church of Paris other teachings than those of St. Denis, he will have no members of his diocese more obedient than we shall be; and even now, in spite of the gulf which separates his conscience and ours, he has none who profess a more profound respect for his person and his see, or who pray more fervently for the great interests which are entrusted to him.

HYACINTHE LOYSON, Priest.

#### SWITZERLAND.

**A BURIAL DIFFICULTY.**—A short time ago nineteen of the inhabitants of the village of Wohluzen, canton Luzerne, left the Roman Catholic and joined the Old Catholic communion. Subsequently one of them, a certain Sigmund Gruter, died, whereupon the *curé* announced that he would neither allow the body to be brought into the church nor officiate at the funeral. Gruter's friends then applied to Bishop Herzog, who said that he himself would go to Wohluzen and bury the deceased. When this came to the knowledge of the communal authorities they issued a police order forbidding the performance of any sort of religious service at Gruter's grave on the ground that in the excited state of public feeling such a proceeding might lead to a serious breach of the peace. The bishop attended, but, not being suffered to enter the churchyard, he read the service in an adjoining street, and delivered an address to a great crowd of villagers and strangers.

**PRIESTS AND THE CIVIL POWER.**—Recently the first Roman Catholic *curé* elected in the Bernese Jura under the new dispensation signed before the executive council of the canton his formal submission to the civil power, which is to the following effect: "The undersigned accepts his appointment to the parish of — on the conditions laid down in the law of January 18th, 1874, on the organization of religion." This is precisely the same declaration which in the time of the late pope the Bernese clergy were prohibited from accepting. Meanwhile the Old Catholic synod of the canton of Berne, by 37 to 17, has condemned the recent action of the State in granting an amnesty to the Catholic priests of the Bernese Jura and allowing them to return to their parishes. The resolution stigmatizes this proceeding as undemocratic and likely to injure the cause of Christian Catholicism. Bishop Herzog voted with the minority for an amendment approving the present religious policy of the government.

#### AFRICA.

**RETIREMENT OF A MISSIONARY.**—From the list of missionaries in the March number of the *Spirit of Missions* it will be observed that the name of Mr. Henry M. Parker, Cape Mount, is omitted. After that number was entirely ready for the press we received a note from Bishop Penick, saying: "This will be handed you by Mr. H. M. Parker, whose health has been bad for the last five months, and he now retires from the mission." Mr. Parker says that his service terminated on the 9th of December. He left Cape Mount on the 30th, and (by way of Liverpool) reached Baltimore February 7th. His present address is care of Roland Rhett, Esq., No. 53 St. Paul street (extended), Baltimore, Md.

JOSHUA KIMBER, Secretary.

*Mission Rooms, New York, February 14th, 1879.*

#### SOUTH AFRICA.

**THE ZULU WAR.**—At the time of the annexation of the Transvaal territory a dispute arose as to certain districts which Cetwayo, king of the Zulus, claimed. A boundary commission gave a decision which was in the main favorable to Cetwayo. The decision was sent to the king, accompanied, however, by certain demands on the part of Sir Henry Bulwer, lieutenant-governor of Natal, which were considered necessary for the security of the border tribes under English protection. The demands were not only treated with contemptuous silence, but certain aggressions were made by the Zulus upon territory unquestionably British, and which had not been claimed by the former. Instead of apologizing or making reparation, Cetwayo assembled an army on the frontier. He was given until January 11th to make full and unconditional submission. News has now been received by cable that on the 21st of January, the Zulus

having come down in overwhelming numbers, a severe battle was fought, in which the British were defeated, having lost about 600 and the Zulus about 3,000.

A correspondent of the London *Times*, writing from Pieter Maritzburg, makes a statement of the causes of the Zulu war, which shows the conduct of the British in a far from enviable light. To begin with, the colonists suspect and fear the Zulus, and covet their country. Believing a war with them to be inevitable, they would be glad to have a pretext for hostilities while there is a large force of British troops in the colony. The writer, reviewing the charges against the Zulus, as set forth in the ultimatum, says that the violation of territory amounted to the pursuit, capture, and punishment of two fugitives from justice. The insult to British subjects consisted of a party of natives surrounding and capturing in what they claimed as their own country, but was, in fact, exactly on the boundary line, two persons who were making sketches. They were liberated without receiving any injuries. These were the most serious causes of complaint, none of which, the writer remarks, seem to be of a serious character, "when one remarks how vague is the boundary line which divides a semi-civilized country from an entirely savage one; how rashly the colonists settle themselves exactly on and even across the border; how ready they are to provoke the natives; and how prompt to claim the protection of a British subject." Other matters in the ultimatum demanded certain reforms in the internal affairs of Zululand—matters on which the Zulus could not submit to dictation without surrendering their independence.

#### MAINE.

**HALLOWELL.**—*St. Matthew's Church.*—This parish has greatly improved during the last few years. In 1873 it numbered twenty-three communicants, it was without a rector, and the church was closed and in great need of repairing. Since then the church has been thoroughly renovated, at a cost of about \$1,200, and is now a very neat building, and about fifty communicants are enrolled in the parish. The rector is the Rev. Hudson Sawyer.

#### MASSACHUSETTS.

##### BISHOP'S APPOINTMENTS.

It is proposed, God willing, to continue the visitation of the diocese as follows:

##### FEBRUARY.

26, Ash-Wednesday; evening, Christ church, Hyde Park.

##### MARCH.

2, First Sunday in Lent; A. M., Good Shepherd, Boston; P. M., Emmanuel, Boston.

9, Second Sunday in Lent; A. M., St. Thomas's, Somerville; P. M., Emmanuel, Somerville.

14, Friday; evening, Trinity, Woburn.

16, Third Sunday in Lent; A. M., St. Paul's, Boston; evening, Messiah, Boston.

19, Wednesday; evening, Trinity, Melrose.

23, Fourth Sunday in Lent; A. M., Grace, Medford; P. M., Christ church, Waltham.

25, Annunciation B. V. M.; evening, St. Paul's, Dedham.

30, Fifth Sunday in Lent; A. M., St. John's, Boston Highlands; evening, St. Peter's, Cambridge.

##### APRIL.

2, Wednesday; evening, St. Thomas's, Taunton.

3, Thursday; evening, St. John's, Taunton.

6, Sixth Sunday in Lent; A. M., St. John's, Charlestown; P. M., Trinity, Boston.

8, Tuesday before Easter; evening, St. James's, Boston Highlands.

9, Wednesday before Easter; evening, The Saviour, Longwood.

11, Good-Friday; evening, Christ church, Boston.

13, Easter-day; A. M., Grace, South Boston; evening, St. Mark's, Boston.

18, Friday; evening, Christ church, Cambridge.

19, Saturday; evening, St. Michael's, Marblehead.

20, First Sunday after Easter; A. M., Grace, Salem; P. M., St. Peter's, Salem.

23, Wednesday; evening, Christ church, Fitchburg.

24, St. Mark's day; A. M., St. Mark's school, Southboro'; P. M., St. Mark's church, Southboro'.

26, Saturday; evening, St. Thomas's, Methuen.

27, Second Sunday after Easter; A. M., Christ church, Andover; evening, St. James's, South Groveland.

28, Monday; evening, St. John the Evangelist, Haverhill.

29, 30, Tuesday and Wednesday; Trinity, Haverhill; Ninth Semi-Annual Diocesan Missionary Meeting.

##### MAY.

4, Third Sunday after Easter; A. M., St. James's, Amesbury; evening, St. Paul's, Newburyport.

7, Wednesday; evening, Advent, Boston.

10, Saturday; P. M., St. Andrew's, Hanover.

11, Fourth Sunday after Easter; A. M., Christ church, Plymouth.

14, 15, Wednesday and Thursday, St. Paul's, Boston; Diocesan Convention.

**EASTERN CONVOCATION.**—The 183d meeting of this convocation was held in Christ church, Andover, on Tuesday and Wednesday, Feb. 11th and 12th, twenty-two clergymen being present. After Evening Prayer on Tuesday at 3 P. M. a business meeting was held, followed, in the evening, by the missionary meeting. The Rev. Andrew Gray spoke on foreign missions as binding together the Churches of the Eastern and Western hemispheres. The Rev. Edward L. Drown made an address upon the best way of uniting this country into one kingdom of Christ, his plan being that each denomination should give up what seemed to itself unessential and unite upon the general positive belief held by each one. He was followed by the Rev. Charles H. Learoyd, who stated that in the sixteen years he had been in Holy Orders the increase of communicants in twenty-seven parishes in Massachusetts, outside of mission stations, had been greater in number than the number of communicants reported in Massachusetts, Vermont, and New Hampshire, at the time of his ordination.

On Wednesday the Holy Communion was administered at 9 A. M., the Rev. Dr. Douglass acting as celebrant, and the Rev. George W. Durell preaching, and taking for his theme "The Ministry—its Appointment, Authority, and Work." A business meeting followed, at which the next meeting of the convocation was appointed to be held in June, in St. John's church, Lowell, with the Rev. Nathan K. Bishop as essayist, the Rev. Frank S. Harraden as exegete, and the Rev. George W. Shinn to write on "Rendering the Service." Then followed the essay of the Rev. William C. Winslow on "Shortening the Services." He discussed at length the subject of changes by which the Prayer Book might be better adapted to the necessities of parochial and other services, and argued that no changes should be made which would interfere with the general uniformity of regular worship in different dioceses. Adaptation was more needed than any abridgments. This is what the great majority of Churchmen want more than anything else. He referred to the debates in the last general convention to show the mind of leading men in the Church, and said that if changes were to be made several points would need to be kept in view, viz., that alterations should be few, that additions should be permitted, that general uniformity should be kept in mind, and that proper checks should be imposed upon the notions of individuals. A resolution was passed requesting the publication of the essay in the *Church Journal*.

The Rev. Prof. N. H. Chamberlain then gave a brief lecture on the service and the composition of the sermon in their relations to the voice. He gave the results of his own extended observations as a teacher of sacred oratory in regard to the making of sermons which do not offend the ear, and yet reach the mind and heart. He set forth the requirements of nineteenth-century sermons, and showed how sermons could be made more effective. His suggestions were chiefly as to their form or arrangement with reference to the making of an impression upon the audience.

An animated discussion followed, the Rev. A. E. Johnson speaking on the enrichment of the service; the Rev. J. H. Ward on shortened forms in connection with the needs of the Church and age; the Rev. Dr. Douglass on the artistic character of sermons; and the Rev. Messrs. Gray, Learoyd, Fales, Winslow, Durell, and Rand, touching on various points of interest. A collation at the rectory was provided by Dr. Douglass, who in that and every other way made the meeting one of the pleasantest in the annals of the Eastern Convocation.

#### CONNECTICUT.

**EASTON.**—*Proposed Shelton Memorial.*—An effort has been in progress for some time past to raise a fund in memory of the Rev. Philo Shelton, to be known as the Philo Shelton Memorial Fund. Mr. Shelton was one of the first clergymen whom Bishop Seabury ordained. The fund is to be placed in the possession of the Trustees of Donations and Bequests for Church Purposes, to be used in the maintenance of Church services at Easton. The fund is to be \$4,000, of which Mrs. Perry, of Southport, a grand-daughter of the Rev. Mr. Shelton, has raised \$3,000,



and \$1,000 is to be raised by the people of this town. Of this latter sum about \$500 has been secured, leaving about as much to be obtained, which is necessary in order to make the whole sum available. The parish of Christ church, Easton, is about 100 years old, and Mr. Shelton used to officiate in it. A neat chapel has been consecrated, and services have been maintained in it, monthly or semi-monthly, since its erection. It is desired that the \$500 necessary to the completion of the fund should be secured as soon as possible, and the assistance of Church people is asked for this purpose. Contributions may be sent to Mrs. Heary Perry, Southport, Conn.

**NEW HAVEN COUNTY CONVOCATION.**—This convocation met at Ansonia, on Wednesday and Thursday, February 12th and 13th. On Wednesday at 2 P. M., after prayers, the secretary being absent, the Rev. Mr. Van Buren was appointed secretary *pro tem*. The Rev. Prof. Russell spoke in behalf of a parish in need. The case was referred to the attention of the archdeaconry at its next session. Texts for exegesis at the next convocation were then proposed: II. Thess. ii. 11, 12 being selected. The Rev. Mr. Gray of East Haven read an essay on the subject of "The Music of the Church." In the discussion that followed the Rev. Drs. Olmstead, Harwood, Vibbert and Bingham, and the Rev. Messrs. Lobdell and Timlow took part. The exegesis of St. John xx. 23 came next in order, the words being "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The discussion of this text called out the opinions of nearly all present.

In the evening the customary missionary service was held in the parish church. The Rev. Dr. Harwood spoke in behalf of missions in this diocese; the Rev. Messrs. Denslow and Wildman on the general subject of missionary work. The offerings of the congregation were then received in behalf of a parish in pressing need.

At 9:30 A. M., on Thursday, the convocation assembled in the rectory. The appointees for the next meeting were then chosen by vote, and are as follows: The Rev. Mr. Van Buren to present a sermon plan; missionary speakers, the Rev. Prof. Russell, the Rev. Messrs. Tremaine and Fitzgerald; alternates, the Rev. Messrs. Micou, Brown, and Raftery; essayist, the Rev. Mr. Lobdell; alternate, the Rev. Mr. Denslow; preacher, the Rev. Mr. Widdemer; alternate, the Rev. Mr. Baldwin. Further discussion of the subject of abolition then took place, after which the members of the convocation assembled in the church with the congregation for Morning Prayer and Holy Communion, the Rev. Dr. Olmstead, the Rev. Messrs. Lobdell, Baldwin, Colton, and Widdemer taking part in the service. The sermon was delivered by the Rev. Mr. Lobdell. The preacher brought out very clearly the duty of personal sympathy and interest in men in setting forward the kingdom of Christ, and urged this duty upon clergy and laity alike. After a social meeting in the rectory in the afternoon the convocation adjourned.

#### NEW YORK.

**NEW YORK—Grace Church.**—On the morning of Septuagesima Sunday, February 9th, the Rev. Dr. Potter visited the congregation of the German mission of the parish, and administered the Holy Communion to eighty Germans, of whom nineteen were young persons confirmed in the mission during the last two years. Dr. Potter was assisted in the service by the Rev. Dr. George F. Siegmund, German missionary of Grace church, and the Rev. Frederick Oertel, missionary of the Church German Society. The declaration of absolution, the prayer of consecration, and the benediction were said in English by Dr. Potter, and the remainder of the service in German by the clergymen assisting him.

There are three services every Sunday for the German mission of Grace church: in the Morning at 9 o'clock, Holy Communion and Morning Prayer, with a sermon in the chapel; in the evening, at half after 7, Evening Prayer, with a sermon in Grace Hall, both in the German language; and an English vesper service, with administration of Holy Baptism in German for German children in the afternoon at 3 o'clock. Special classes preparatory for confirmation are held

twice a week from Advent to Whitsun-tide. This mission is considered in every way as a part of the regular parish work. The missionary, although an officer of the Church German Society, receives his support, as well as the direction for his work, exclusively through the rector of Grace church. The German children, without exception, attend the industrial school and Sunday-school of the parish; and the parishioners of Grace church interested and engaged in the various branches of charitable work centring in Grace chapel and Grace House bestow a most generous share of their sympathy and care upon the vast German population of the east side of the city among whom the Church has just begun to gain a foothold.

**St. Andrew's Church, Harlem.**—On the evening of Friday, February 14th, the semi-centennial anniversary of this church (the Rev. Samuel Earp, rector) was celebrated, with appropriate ceremonies. The celebration took place in the church, and was opened by a procession into the building of the clergy and the Sunday-school, each class of the school carrying a banner. The church was decorated, and the chancel gates were spanned by a floral arch, upon which was inscribed, in golden letters: "1829—Ye Shall Hallow the Fiftieth Year—1879." The clergymen present were the Bishop of Springfield, the rector of the church, the Rev. Drs. Abercrombie and Davenport, and the Rev. Messrs. Athole, Blanchard, Guilbert, Harris, Holden, Holmes, Lightner, and Woodruff. The sermon was delivered by the Rev. Dr. Abercrombie, formerly a rector of the parish, and an address was made by the Bishop of Springfield. Letters were read from the bishop of the diocese and the Rev. A. Bloomer Hart, one of the former rectors of the church, regretting their inability to be present.

St. Andrew's parish was the first parish of the Church in Harlem. The New York Times gives the following sketch of the history of the parish: "The anniversary, or the 'golden jubilee,' as the congregation called it, celebrated the close of a half-century's work of more than ordinary interest. When the project was begun of erecting the old frame building, destroyed by fire, and which now exists only in old photographs or wood-cuts, Harlem was but sparsely settled, and was known as a 'village' merely. The village residents, however, felt the need of a place of worship, and in August, 1828, a number of them held a meeting to further the project of obtaining one, at the residence of Mr. E. H. Pennoyer, the village apothecary, on Third avenue and 122d street. The result of the meeting was the passage of a resolution declaring it 'expedient to erect a Protestant Episcopal church in the village of Harlem,' and on February 29th, 1828, wardens and vestrymen for the projected church were chosen, and the 'Parish of St. Andrew's' was organized. Subsequently, Mr. Charles Henry Hall, a gentleman whose name is gratefully remembered, presented the congregation with a plot of ground, comprising twelve lots, fronting on Fourth avenue, between 127th and 128th streets, and three months after Mr. Hall's gift the corner-stone of the new church was laid by Bishop Hobart, and the building was completed in June, 1830. In 1850 Dr. Draper, who had succeeded several clergymen in the rectorship, found so few men among his worshippers that he was driven to express his impression 'that he had been called to minister to a congregation of widows.' The aspect of affairs began to improve from that year, however; the 'three-decker' was taken down, and in 1856 the church was 'out of debt.' In the following year great improvements were introduced, and in 1858 St. Andrew's seats were first declared 'free' to all. In November, 1870, the corner-stone of the new Sunday-school building was laid by Bishop Potter, but just as the handsome structure was completed and opened for use, the old church edifice, that had stood for more than forty years, was destroyed by fire on Saturday night, November 18th, 1871."

#### LONG ISLAND.

**BROOKLYN—The Sheltering Arms.**—The ninth anniversary of this institution was celebrated on the evening of Septuagesima Sunday, February 9th, in St. Paul's church. This was the first anniversary held since the nursery came under the care of the Church Charity Foundation of

the diocese. The Rev. W. C. Hubbard, rector of the church, welcomed the congregation, and commended the institution to its attention and aid. The bishop of the diocese then announced that the Bishop of Niobrara, who had been expected, could not be present, and introduced the Rev. Dr. Paddock, of St. Peter's church, who read the report, the substance of which follows:

Four things mark the progress of the year: First, the admission of the Sheltering Arms into the Diocese of Long Island as a diocesan charity; second, the establishment of a thorough hospital department in the institution; third, the receiving of aid from the city of Brooklyn; and fourth, the beginning of a building fund. During the year eighty children have been cared for, forty being the average number. From February to December but four deaths occurred; in the remaining two months seven more took place, making eleven in all. Of twenty cases of scarlet-fever four children have died. The new hospital arrangements, under the care of the attending physician and a trained nurse, were found to stay the spread of disease. The children admitted by the day number 280, for which department of the charity increased accommodation is needed. The act of incorporation provides that children be admitted from four weeks old to seven years of age. Fifteen children admitted at the age of four weeks have remained till nearly seven years old. Good homes have been secured for some; parents have been encouraged to resume charge of others. Many of the children are placed in the institution by people who are too poor to possess homes; others are children of parents who, by force of circumstances, have been reduced from comfort to starvation; still others have intemperate parents; and to all these little ones—neglected waifs—the Sheltering Arms has been a refuge indeed. Festival and Christmas seasons are observed to the delight of the children. Love and kindly affection exert a happy influence upon all. The attending physicians have been unremitting in their attentions. Dr. J. S. Howley has taken great interest, and has supplied a new preparation of food for the more delicate children, with the most beneficial results. Through the kindness of Mr. Douglass, of the Children's Aid Society, the children enjoyed a week's visit at the Seaside Home, on Coney Island. The receipts have been \$4,571.67; expenses, \$4,549.55; cash on hand, contributed to building fund, \$445.

The Rev. Dr. Snively followed the reading of the report with an earnest and impressive exhibition of the claims of this growing charity to the prayers and contributions of all who love to relieve distress. It owes its foundation and its nine years of success to the faith and devotion of the Christian women who, through many difficulties and discouragements, have persevered in this rewarding work.

The bishop made a few remarks setting forth the relation of this institution to the other charities of the diocese, and concluded the services.

#### ALBANY.

**SARANAC LAKE—Church of St. Luke the Beloved Physician.**—This new church, in the Adirondacks, has been completed, and was first used for Divine service on Sunday, January 12th. The plan was drawn by Mr. Upjohn. It is cruciform, with a deep recess-chancel, porch, and spire, the dimensions being seventy by twenty-eight feet. The interior of the roof is open-timbered, the timbers being painted in their natural color, the ceiling in blue, and the side walls a light buff. The pews are of ash, with black walnut trimmings. The chancel furniture, of butternut wood, and almost entirely given by friends of the church, was made by J. & R. Lamb. The altar and priest's chair were given by Mrs. H. M. Smith, of Brooklyn, who also gave toward the building fund a very generous offering. The altar is a beautiful memorial of her husband.

The bishop's chair was given by the Rev. Dr. and Mrs. Lundy; the altar service by Mrs. Lathrop, of Philadelphia; and the font by Mrs. V. Hoffmann, of New York. The three chancel windows are a memorial of Dr. Ralph Townsend, who passed his last days at Saranac Lake. They were given by Mrs. Townsend, and the design consists of the figures of Faith, Hope, and Charity;



Faith and Hope being represented by the usual symbol of the cross and anchor, and Charity by a daughter of the Church and two children on either side, one of whom she is covering with her mantle, and to the other giving the "cup of cold water in the name of a disciple." There is also a large circular window over the entrance door, which is a special gift from Miss Patten, of Philadelphia, and contains in the centre a symbol of St. Luke. All the windows in the church were made by Charles Booth, of New York city. The bell is a gift from Mrs. Edgar, of New York. The organ was made by Esty & Co., and given by the members of the congregation.

The erection of the church was supervised by Dr. E. L. Trudeau, to whom much credit is due. The cost of the building has been about \$4,000, and is entirely paid. The church will seat about 200 persons.

The Rev. Charles S. Knapp, rector of St. John's church in the Wilderness, is in charge of the church, and conducted the opening service. The singing on that occasion was led by a choir of about twenty persons. The Holy Communion was administered, and nine persons were baptized.

#### CENTRAL NEW YORK.

**A MOVEMENT FOR THE SUPPRESSION OF THE ONEIDA COMMUNITY.**—Bishop Huntington has begun a movement which is intended to result in the suppression of this association of free-lovers, located at Lenox, a few miles from Oneida, N. Y. After personal consultation with influential men of the vicinity, and communication by mail with many others, a meeting was called to consider the subject, and assembled at the University, in Syracuse, on Friday, February 14th. The meeting was called to order by Chancellor Haven; Bishop Huntington was elected chairman, and prayer was offered by Dr. Peck, a Methodist bishop. A brief history of the Oneida community was given by Prof. Mears, of Hamilton College, and the question of the legal status of the community was discussed by Chancellor Haven, the Rev. G. M. Piece (a Methodist minister, residing in Utah), Mr. L. W. Hall, of Syracuse, and the chairman. At the conclusion of this discussion a committee was appointed to take further action in the matter, consisting of Bishop Huntington, Dr. Beard, of Syracuse, Prof. Mears, and such other persons as they should select, and the meeting adjourned, subject to the call of the committee.

#### WESTERN NEW YORK.

**BUFFALO—St. Paul's Guild.**—The anniversary of this association was held in the cathedral on the evening of Septuagesima Sunday, February 9th. Evening Prayer was said, after which the annual report of the council of the guild was read by Mr. F. T. Welch, and the bishop of the diocese made a brief address.

The annual report stated that the present membership of the guild numbers 142—seventy men and seventy-two women. The guild received \$2,588.30 during the year, and expended \$2,287.39, leaving a balance unexpended of \$300.91. The expenditures were for relief work, for St. Paul's Sunday-school, for the German mission of the cathedral, and minor objects. Since the last report the guild has contributed to the relief of 108 families. About 750 garments have been distributed, both new and old. Over 100 pairs of shoes were received, and most of them distributed. A large number of meat-tickets and many provisions and other useful supplies were given away. The mothers' society has done a good work in caring for eleven poor women during confinement. Besides the work mentioned above, very much has been accomplished which is not represented by statistics. The German mission has been successfully carried on, the highest number of attendants at the Sunday-school having been 225, with an average attendance of 175.

#### NEW JERSEY.

**DEPOSITION FROM THE MINISTRY.**—The bishop of the diocese has deposed from the ministry the Rev. Thomas B. Newby, lately rector of St. Andrew's church, Lambertville.

**BURLINGTON—St. Mary's Church.**—During

Lent, old St. Mary's church will be open for a third service, every Sunday evening, at 7:30 o'clock. On the feast of the Annunciation the parish will celebrate the 176th anniversary of its foundation.

#### PENNSYLVANIA.

**PHILADELPHIA—Proposed Clergy Home.**—An association of Church people has been formed in this city for the purpose of establishing a home for all disabled clergymen of the Church in the commonwealth of Pennsylvania, unable to support themselves. The bishop of the diocese is to be patron and visitor, and its management in a board of nine trustees. The house itself is to be in charge of a board of ten women, selected from the parishes of this city, whose names will be published as soon as the charter, now before the court, is obtained. The following are its officers: Patron and visitor, the Rt. Rev. William Bacon Stevens, D.D.; board of trustees: the Rev. H. J. Morton, D.D., president; the Rev. D. S. Miller, secretary; John E. Cope, treasurer; the Rev. Richard Newton, D.D., the Rev. Thomas F. Davies, D.D., the Rev. E. Y. Buchanan, D.D., Alexander Brown, Harry Ingersoll, and James S. Biddle.

**STANDING COMMITTEE.**—At a meeting of the Standing Committee of the diocese, held February 11th, Mr. Charles L. Miel was recommended for admission as a candidate for Holy Orders.

#### PITTSBURGH.

**BRADFORD.**—The Rev. J. W. Bonham has conducted a mission at this place, beginning on Sunday, February 9th, and continuing a week.

#### DELAWARE.

**NORTHERN CONVOCATION.**—This convocation met in Calvary church, Wilmington, on Monday evening, Tuesday, and Wednesday, February 10th, 11th, 12th, eight clerical members and one clergyman from the Diocese of Easton being present. As the bishop of the diocese was prevented from being present by sickness, the Rev. W. G. Ware, rector of Calvary church, presided. The usual services were held and sermons delivered, and the Holy Communion was administered. Discussions were conducted upon the following topics: "How can we Retain the Young Men in our Sunday-schools?" and "The Christian in the World, the Church, and the Home." Addresses were also made upon foreign and domestic missions.

#### MARYLAND.

**BALTIMORE—A Boat for Bishop Penick.**—A number of persons connected with the church of the Messiah, in this city, have procured a boat, to be sent to Bishop Penick at Cape Palmas, Africa, and to be used by him in missionary journeys along the coast of Africa. The boat was built for the purpose by Mr. E. G. Rennous. The *Baltimore American* of February 13th says of it: "It is a double-ender life or surf boat, twenty-two feet long, with six feet of beam. It is built of cedar, with a copper riveted bottom; is provided with patent row-locks for six oars, and is furnished with mast and sail to be rigged when occasion serves. The keel aft is deepened in order to hold the boat close to the eye of the wind when under sail. A pretty awning of blue and white cloth trimmed with red can be stretched when needed. The boat has attracted very much attention as it stands in Mr. Rennous's shop, and the experts speak of it as having a magnificent model and being splendidly fitted for the work it is intended to perform. It was intended that the boat should be shipped from here last Saturday, but some little detention took place. It will go to New York by the New York and Baltimore Transportation line, and thence by ocean steamer to Monrovia, where it will be launched and sail down the coast to Cape Palmas, where Bishop Penick is stationed. The receipt of it will pleasantly remind him of the friends whom he has left behind."

#### VIRGINIA.

**PETERSBURG—St. Stephen's Church.**—On the evening of February 8th the bishop of the diocese visited this church, which is occupied by a con-

gregation of colored people, and confirmed eleven persons presented by the rector—the Rev. G. B. Cooke. The service was read by the Rev. Dr. C. R. Hains and the Rev. G. C. Sutton, and the sermon was delivered by the Rev. Dr. C. J. Gibson. The bishop also delivered an address. Less than a month before the date of this service sixteen persons were confirmed in the church. The condition of the parish is very prosperous.

An appeal for a bell for this church appeared in *THE CHURCHMAN* of February 1st. On that day the appeal was read by a generous Churchman in New York city, and on the 4th day of the month he wrote to the Rev. Mr. Cooke authorizing him to order a suitable bell, and promising to defray the expense of it.

#### NORTH CAROLINA.

##### BISHOP ATKINSON'S APPOINTMENTS

##### MARCH.

- 19, 20, Wednesday and Thursday; Clinton.
- 21, Friday; Faison's.
- 23, Fourth Sunday in Lent; Goldsboro.
- 24, Monday; P. M., Wilson.
- 25, Tuesday; P. M., Rocky Mount.
- 26, Wednesday; P. M., Enfield.
- 28, Friday; Ringwood.
- 30, Fifth Sunday in Lent; Scotland Neck.

##### APRIL.

- 1, Tuesday; Hamilton.
- 2, Wednesday; Williamston.
- 3, Thursday; Jamesville.
- 4, Friday; Plymouth.
- 5, Saturday; St. Luke's, Washington county.
- 6, Palm-Sunday; St. David's.
- 8, Tuesday; Hartford.
- 9, Wednesday; Woodville, Perquimans county.
- 10, Thursday; A. M., Camden C. H.; P. M., Davis's chapel, Pasquot.
- 11, Good-Friday; Elizabeth City.
- 13, Easter-day; Edenton.
- 15, Tuesday; St. Peter's chapel, Gates county.
- 16, Wednesday; Gatesville.
- 17, Thursday; Winton.
- 18, Friday; Murfreesboro.
- 20, First Sunday after Easter; Woodville, Bertie county.
- 22, Tuesday; Windsor.
- 24, Thursday; Jackson.
- 25, 26, Friday and Saturday; Halifax.
- 27, Second Sunday after Easter; Weldon.

Collections made at each place for diocesan missions.

#### ILLINOIS.

**SYCAMORE—Consecration of a Church.**—On Friday, January 31st, St. Peter's church (the Rev. William E. Toll, rector) was consecrated to the worship of Almighty God by the bishop of the diocese, assisted by the rector and several visiting clergymen. The sermon was delivered by the bishop. The local paper gives the following description of the building: The style of the building is early English, of the thirteenth century. The building is seventy feet from west to east, and forty feet from north to south. The main front is flanked on the south by the tower placed on an angle at the corner. Through the tower is one of the main doorways into the building. The centre of the front is finished with a porch, with doorway similar in design to the tower. Above the porch is the rose window, thirteen feet in diameter, arranged in trefoils and quatrefoils; the whole surmounted with cut-stone frieze, cornice, and coping. The north transept, or organ loft, is finished like the front gable. The sides of the building are supported by four buttresses of two sections each, with cut stone caps. The vestry on the north, and library on the south, are finished below the eaves of the main building with a hipped roof. The chancel is octagon in form, finished in the ceiling with grained arches and ornamental ribs and bosses. The chancel and organ loft are of stucco work, with columns, capitals, arch mureaux, and enriched ornamentations. The interior of the building is finished in half-open timber style of the fourteenth century, with arches springing off from stone corbels, and longitudinal arches intersecting through the length of the building. The side windows are in the lancet mullion style, with quatrefoil heads. The style of the exterior stone-work is what is known as rock face work, with the trimmings of cut bush-hammered work.

#### MICHIGAN.

**DETROIT.**—A wide circle of friends will share in the affliction that has fallen on that large-hearted Churchman, the Hon. H. P. Baldwin, of Detroit, as is shown in the death notice in our columns. His life-long benefactions to the



Church, and his personal devotion to the best interests of his fellow-men, and his unsullied reputation as a Christian man, entitle him to the largest sympathy. A smaller, closer circle will enter more deeply into the sorrows of the bereaved mother who has found in her bitter experience that no solicitude or care of earth can avert the hand of death. The world opened to the deceased with the brightest colors; but a cloud settled down on the fair scene, and her life became a weary struggle for existence. She was graduated honorably at Hellmuth College, but her best lessons, that made her most attractive and bound to her the hearts of others, were learned in the school of suffering. All that human skill could do was done to save a precious life; but God had some better thing to give, and the heart of the stricken mourner responds to the Lord of life and death, "Thy will be done." A large number of friends in the South—at Aiken, at Jacksonville, at Somerville, at Nassau, at Austin, and at San Antonio—remember the deceased as the gentle, patient traveller in search of health. They will learn from the notice that she has taken her last journey, and is now at home.

*City Intelligence.*—The "Reformed Episcopalians" have been making strenuous efforts to establish themselves in Detroit, and with little or no success. Last November one of their leaders came to the city in full confidence of his ability to found parishes and build churches. He mistook the significance of a promiscuous crowd of hearers, gathered in an opera-house under no other impulse than curiosity, for a genuine following of actual and longing disciples; and he has found, perhaps, the poorest soil for the "Reformed" seed that could have been selected. Of the published list of officers of the movement, three emphatically deny any sympathy or connection with it; three have not been church-goers for years; two come from the Congregationalists; one was until recently a Universalist. An effort was made last week, by two or three of the vestry of St. Mark's mission church, to transfer the property of the latter to the "Reformed Episcopalians." This church is a small one in the outskirts of the city, and was originally a mission of Grace church, although its small property was purchased through the donations of Churchmen in all the leading parishes of the city.

The statute provides that no conveyance, transfer, or sale of any church property shall be made by any parish which shall be inconsistent with the intention of the original donors; nor shall such conveyance, transfer, or sale be valid even then unless approved of by a two-thirds vote of all legal members of the parish at a public meeting duly called for that specific purpose. Both of these provisions were violated by the "reformers." Two or three of the vestry of St. Mark's, anxious to avoid the payment of an annual interest of \$150, openly professed their willingness to become partners in a virtual robbery, merely to relieve themselves from pecuniary obligations; and the "reformers" gladly offered to pay the debt of the parish on condition of getting the property and congregation. The said vestrymen met privately, resolved to turn everything over to the "reformers," and put a superannuated Baptist preacher in the place of their faithful lay-reader. When the congregation proper were advised of the state of affairs, a large majority of them protested; and several parents who had arranged for the administration of holy baptism, took their children to a neighboring clergyman, who baptized them.

This attempted robbery of a church property, however small, is but another illustration of the unscrupulous character of the schismatic movement, but it will be met by the prompt action of the constituted diocesan authorities. This statement of facts is made through your columns that your readers may know how fictitious is the pretended strength of this sect—a pretension to which the "reformers" are sure to give the widest circulation. Not one person of influence, means, or position has joined the movement in this city; and at a public meeting in Windsor, across our river, a Presbyterian minister rose and "withstood to his face" the "Reformed" leader for perpetuating divisions in an already distracted Christendom. Mr. P. B. Morgan came here as the intended and resident leader, but he

as concluded that he has but little mission here, and will go elsewhere, leaving his handful of followers in charge of a postoffice clerk, soon to be "ordained."

Church life is, on the whole, quite vigorous in this diocese. Both clergy and laity are, with scarcely an exception, conservative, and neither "ritualists" nor "reformers" have any encouragements. The growth of the Church is steady, in spiritual, numerical, and financial strength, and the wisdom of Bishop Gillespie, in his partial oversight of us, is daily evidenced.

The Rev. Dr. Pitkin is in temporary charge of St. John's church, Detroit, during the absence of the Rev. Dr. Worthington, now abroad.

The Rev. J. T. Webster, of Emmanuel church, is in Florida, recovering from nervous prostration, which at one time threatened disease of the brain.

The Rev. Dr. Stocking has been delivering a course of lectures on the Pentateuch, with translations from the original, to crowded congregations. These lectures have been attended by scholarly and scientific men, and have resulted in resolving many doubts, and in adding many families to the Church from hitherto non-religious people.

The clergy of Christ church are doing good missionary work in the upper part of the city, beyond the parish church, and from the rural districts come encouraging accounts of successful labors for Christ's kingdom on earth.

X.

#### WESTERN MICHIGAN.

**CONVOCATION OF KALAMAZEO.**—This convocation met in Emmanuel church, Hastings (the Rev. J. W. Bancroft, rector), on Tuesday and Wednesday, February 4th and 5th, the bishop presiding, and seven other clergymen being present. The sessions were opened on Tuesday afternoon with a children's service. In the evening the convocation met again in the church, and the Rev. Walter Scott preached, and was followed by several others with brief addresses.

On Wednesday morning the stewardship of the ministry was discussed by the Rev. J. F. Conover. The business meeting was held in the afternoon, and in the evening the closing session was held, and the Rev. Dr. Schetky read a paper on the proper improvement of Lent.

#### MISSOURI.

**ADMISSION OF A CANDIDATE FOR HOLY ORDERS.**—Mr. Charles L. Cummings, held in very high esteem among his own people and by the citizens at large, and for a number of years past principal of the colored schools in Columbia, has been admitted a candidate for Holy Orders.

**APPLICATIONS FOR ADMISSION TO HOLY ORDERS.**—Applications have been made recently for admission to Holy Orders by ministers of three different denominations of Christians.

#### IOWA.

**AN OPEN LETTER FROM BISHOP PERRY.**—It is all mission work—as truly such as if the vast domain of this State of over 50,000 square miles were at the antipodes, or anywhere else. It is mission work, because it is being carried on in communities too young to have gathered up wealth, and too new to have it by inheritance. It is mission work, because it is preaching of Christ and His Church in the midst of sects of every possible shade of opinion; and of unbelief which is engendered of a too frequent divorce between the outward profession and the everyday living of Christianity—an unbelief which is strengthened by foreign immigration, and intensified by active propagandists of infidelity, secularism, communism, polygamy, and unblushing sin. It is mission work, because the Church's laborers are working for souls, certainly not for money; when the average of salaries of incumbents throughout the diocese is but \$500, computing only the clergy in charge of parishes, as rectors, or stated supplies, and leaving the poorer half of the parishes, which are necessarily without rectors, wholly out of the account. It is mission work, because it is being done, in toil and faith and love and prayer, for

the future as well as for the present; for the day soon coming when what has been redeemed for Christ of the vast agricultural wealth of this State shall yield its tithes and offerings to carry the Gospel in the Church into the regions beyond. Baptized with tears, and zealous labor, and countless self-denials, and ceaseless supplications, it is mission work, because it is the work of the Great Missionary who came to seek and to save the lost.

For this mission work the Church gives through its general missionary organizations \$1,000 per annum, divided into stipends of \$200.

But what is all this laborious, faithful, and successful work among so many points where the Church is asked for, and where its introduction now would ensure a self-supporting parish within a few years? In a State the sixth or seventh in the Union in population, if present estimates are correct; with more than a million and a half of every nation under heaven; with 100 counties, in each of the county towns of which the Church should be a living power to-day, but of which less than a third are reached even by occasional services, do we not need help? Is the bishop to be worn out with the responsibility of all this spiritual need, and with no means to relieve the needs he sees and laments day by day? Is he to be compelled to see growing and important openings lost for years for the want of a few hundred dollars to initiate efforts which, humanly speaking, cannot fail to be crowned with success? Is he to be told that the Church in Iowa must do a work which she cannot do, while for the failure to do this work the Church at large must suffer as well as the diocese itself? Oh, brethren! even in these times of straitness, when the future is so uncertain and the present is so hard to bear, help us to do the Lord's work, mindful that in this State, not forty years old, we have neither the invested capital nor the contributions to do it ourselves.

The money reaped from our magnificent fields enriches the East far more than it does us. The marketing of our harvests fill the coffers of Eastern railroad monopolies and the pockets of Eastern speculators. Our ten per centum mortgages on the homes and fields of those who are struggling for a living yield princely incomes to the astute money-lenders of the East. A clergyman of the Church, whose little venture in Iowa lands had yielded a good return, has tendered \$500 of his gains for the building of a church in Iowa, as a thank-offering to Him who giveth the power to get wealth. Would that laymen everywhere, enriched by Iowa labor or money, would do as much to the glory of God!

What is now being done is rather the nursing or sustentation of points where the Church has been introduced, and where the people are helping themselves so far as they can. The places I have named as mission stations are nearly all of this nature. It is aggressive work we ask the means to do. The past year's experience illustrates this. At half a dozen points the Church was asked for, land was offered, subscriptions proffered, interest was manifested. We had no stipend unappropriated to eke out the sum offered by the people. We had no church building fund with which to stimulate the incipient movement to success. We were thus helpless, without men or means.

The Presbyterians, Congregationalists, Methodists, wiser than we, had both, gave both, and gained a footing, and we can only come lagging behind, perhaps a score of years hence, and do out of season, and with difficulty then, the work we could, with a little aid, better and more cheaply have done to-day. Who is answerable for this neglect? Certainly not the bishop, nor the overworked and underpaid clergy of Iowa, but those who, having the means for missionary work, withhold their gifts and suffer this golden opportunity of wise giving to pass. We ask, then, for means with which to do aggressive work—for offerings so that we may be pioneers in bringing the Church of our Lord to those for whom the dear Lord died. We ask the gifts of each one who reads these words—gifts, large or small, as God has prospered them. We need four general missionaries to go from city to city, and county to county. It will cost \$5,000 per annum to support them and pay their travelling expenses. Is this sum too much for a territory larger than the whole of New York and part of



New England, teeming with people, many of whom are baptized members of the Church?

The Congregationalists poured in from abroad upon Iowa, for mission work, in a single year of late, \$21,000. The Presbyterians and Methodists did not come much, if any, behind this wise expenditure. These bodies regard it wise policy to appropriate stipends of \$500 per annum for a term of years, and to offer sums of \$500 for church buildings in any promising locality. They offer a premium for the people. They deem the present a time for laying out their money freely, looking only to the future for their returns. And thus wise liberality pays. It is our niggardliness that is dwarfing the Church in Iowa. With \$5,000 per annum ten churches a year for years could be built that would be almost or quite self-supporting from the start. Who is ready, then, to help on the advance of the Church of the living God in a State where we have no cities of size and wealth to look to for large gifts, and where without aid we cannot advance as we should? For the field is the world. As Christians you cannot confine your charities to your own immediate surroundings. Our needs will cry to God. Souls lost to Christ in Iowa, for want of even the crumbs of charity from rich men's tables at the East, will rise up at the judgment to condemn the selfish individualism, that narrow parochialism, which would not give beyond its own limited horizon, and saw not and cared not for the fields white for the harvest beyond. May God give His Church wisdom to respond to our effort—to seek by a generous outlay now the future harvesting of souls, which shall make glad the city of our God.

#### WISCONSIN.

**MADISON CONVOCATION.**—This convocation met in Christ church, Janesville, on February 4th, 5th, and 6th, the bishop, the dean, the rector of the church, and nine other clergymen being present. At 7 o'clock on Tuesday evening Divine service was held, and a sermon was delivered by the Rev. John Wilkinson, his subject being "The Church in the House." Directly after the service a reception was given the bishop and other clergy at the residence of Mr. H. D. McKinney and largely attended.

On Wednesday morning the Holy Communion was celebrated by the bishop, assisted by the dean and rector. The sermon was delivered by the Rev. P. B. Morrison, who took for his subject "Encouragement to Work in the Church." At 3 o'clock P. M. an essay upon "Sociability in Parishes" was read by the Rev. R. D. Stearns. It was a thoughtful presentation of the theme, and evoked an interesting discussion on the part of the clergy and laity present.

On Thursday morning Divine service was held and a sermon delivered by the Rev. Henry M. Green, the subject being "Rejection of Christ."

At 1:30 P. M. of the same day, on invitation of Mrs. Little, superintendent of the State Institute for the Blind, located near the city, the bishop and members of the convocation drove to that institution in carriages provided by Mrs. Little. After visiting the classes at their work the clergy were conducted to the main class-room, where the pupils entertained their guests with fine orchestral music and well-rendered chants. Short addresses were made by the bishop and the Rev. Messrs. Clarke and Fayette Royce.

At 4 o'clock P. M. a children's service was held in Christ church, and an admirable address, illustrated on a blackboard, delivered by the Rev. W. J. Lemon. The closing session of the convocation was held in Trinity church. The bishop confirmed a number of candidates presented by the rector (the Rev. T. W. McLean), and delivered a lecture on the Lambeth Conference.

#### DAKOTA.

**FARGO—Christ Church.**—This church, after having just been paid for, was wrecked by a tornado in August last. It is now being restored by the direction and the efforts of the bishop. The sum of \$275 is still needed by the bishop to complete the restoration. When finished the church will have a handsome property, consisting of a comfortable parsonage and a beautiful church edifice, in this most important and

promising town, all paid for and out of debt. It is now expected that a resident missionary will be settled here very early in the spring. The bishop will be very grateful for any aid in making up the still needed sum of \$275.

#### NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

#### MARRIED.

On Thursday, February 6th, at St. Luke's Cathedral, Portland, Me., by the Rt. Rev. H. A. Neely, D.D., assisted by the Rev. Canon Hayes, the Rev. Frederick S. Sill, of St. John, N.B., to MARY POWER, youngest daughter of J. P. Sexton, Esq., Q. C. of Montreal, Canada.

On February 12th, at St. Andrew's church, Kent, Litchfield Co., by the Rev. F. G. Hawley, D.D., the Rev. ISAAC CHAUNCEY STURGES, the rector, to Miss MARIA LOUISE FULLER, of Kent.

#### DIED.

At Princeton, N. J., on Friday, January 31st, 1879, Mrs. MARY B. McLAREN, mother of the Rt. Rev. William Edward McLaren, Bishop of Illinois.

In East Hartford, Sunday morning, February 9th, of heart disease, LUCRETIA G. WELLS, mother of H. R. and Harrison Hayden, in her 69th year.

At Bellona, Yates Co., N. Y., January 30th, of paralysis, MARY A. SMITH, mother of the Rev. Charles H. Smith, of Buffalo, in the 68th year of her age.

Fell asleep in Christ, on the 6th inst., after a long and wearisome illness, which he humbly recognized as the messenger of God to him for good, and submitted to with devout resignation, Thomas Douglas, of Lowndesboro, Ala.

In Philadelphia, on February 11th, at his residence, 1819 Spruce street, SAMUEL WAGNER, in the 87th year of his age. The burial services took place on the 13th inst., at Christ church, in which parish he had served as vestryman for nearly forty years.

Entered into rest, in St. Joseph, Mo., on Saturday, February 8th, LIZZIE LEEPER, wife of Thos. C. Taylor, Esq., and daughter-in-law of the Rev. Thos. J. Taylor, of West Randolph, Vt.

At Stillwater, Minn., on February 14th, 1879, DENSMORE DANIEL CHAPIN, Jr., aged 12 years and 4 days; eldest son of the Rev. D. D. Chapin, formerly of California. Called to a higher ministry.

Entered into rest, on January 22d, 1879, at the residence of her son-in-law, Isaac Simonson, Brooklyn, L. I., Mrs. MARTHA WILSON, in the 86th year of her age.

Entered into rest, in Detroit, Mich., February 5th, JEANIE DORSEY ROSE, daughter of the late George W. Rose and grand-daughter of ex-Governor H. P. Baldwin, of Michigan. Born March 8th, 1857. The heart-broken mother makes inquiry, "Is it well with the child?" And the answer of the Gospel is, "It is well."

Entered into rest, on Saturday evening, January 18th, 1879, at Naugatuck, Conn., JOHN L. ISBELL, in the 64th year of his age.

In this city, on the morning of the 13th of February, 1879, ISABELLA GRAHAM, daughter of Whitehead Fish, deceased. Funeral services at Trinity Church; interment at Greenwood.

#### RESOLUTIONS.

ST. JOHN'S FREE CHURCH,

Jersey City, N. J., February 14th, 1879.

At a meeting of the vestry of this church, held this day, the death of Mrs. G. B. RULISON, the wife of the Rev. Nelson S. Rulison, late rector of this church, and now of St. Paul's, Cleveland, Ohio, was announced; whereupon it was unanimously

*Resolved*, That this vestry have heard with unfeigned sorrow of the sad bereavement that has befallen our late beloved rector and his children, in the loss of their affectionate wife and mother; that we do hereby, on behalf of ourselves and the whole congregation, express our deep sympathy with them in their affliction; and trust that the same comfort which he has so often evoked upon others, under like circumstances, may be meted out in large abundance to him and his, by a kind Providence, who doeth all things well.

*Resolved*, That the Christian piety, sweet disposition, and domestic virtues of the deceased, as evinced by her during a long residence among us, entitle her memory to be kindly cherished and dearly loved by all who knew her.

*Resolved*, That the secretary be directed to forward a copy of these resolutions to the Rev. Mr. Rulison, enter them at large on the minutes, and publish them in THE CHURCHMAN and in the *Standard of the Cross*.

HOMAS W. JAMES, Secretary.

EDWARD L. STODDARD, Rector.

#### OBITUARY.

On the 25th of January, 1879, at his residence in this city, HENRY LAWRENCE, son of the late Samuel A. Lawrence, in the 69th year of his age. In his youth Henry Lawrence became a member of the Protestant Episcopal Church, was active in its Sunday-school, and was long connected with that of St. Thomas's church, when under the pastoral care of the Rev. Francis Hawks. He entered the Episcopal Seminary hoping to become useful in the ministry; but his health gave way, and he was forced to pass his life in comparative seclusion. He was fond of reading and study; he never lost his love for the Church to which he had so early given himself. He had many friends; no enemies. A cheerful temper soothed the pains of ill health. He lived in studious ease, loved by his

family and friends. He passed away in hope to the better world.

#### OBITUARY.

At a meeting of the board of managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, held the 10th of February, 1879, the following were unanimously adopted:

*WHEREAS*, After nineteen years of faithful and efficient service as a missionary of this society, ministering among seamen and boatmen, by spiritual instruction and by administration of the ordinances and sacraments of the Church, death has severed the connection of the Rev. HENRY FLOY ROBERTS with the society which this board represents; and

*WHEREAS*, By this sudden dissolution of such official association we are deprived of the services of a faithful worker in the vineyard of our Lord, and are personally bereft of the steadfast friendship of a "good man," whom "to know was to love," and who as a minister of God, a father, a brother in Christ, and an associate, was among the best of men, in the practice of those traits that belong to and adorn these varied relations; therefore

*Resolved*, That we revere his Christian example; remember with gratitude his pure and earnest admonitory instructions, and the gentle sympathetic manner by which they were pressed upon our attention; and will endeavor to imitate his example, and thus perpetuate the piety which marked his life and made it a daily joy.

"Servant of God, well done;  
The battle's fought, the victory won,  
The pains of death are past;  
Labor and sorrow cease  
And life's long warfare closed at last,  
Thy soul is found in peace,  
Soldier of Christ well done,  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."  
D. B. WHITLOCK, Rec. Sec'y.

#### OBITUARY.

In Christ church parish, Magadora, Texas, on the 14th of December, 1878, MARY ANN (Bayley) BARBOUR, wife of W. D. Barbour, Esq.

Deceased was born in Troy, N. Y., and has a brother residing in Philadelphia. She was a communicant of the Church, was greatly esteemed and beloved, and is lamented by all who knew her. She has passed from the Church militant, to rest in the Church expectant, where she awaits the glorious joys of the great Church triumphant.

"Oh how sweet it was to know,  
That she had passed in safety all the troublous wave below,  
And gained a quiet haven upon the heavenly shore,  
Where wild unrest, and pain, and tears, can reach her nevermore.

"'Twas such a glorious dying bed, on which she suffering lay,  
As through the valley dark she sped, onward to heaven's bright day;  
And beams of light celestial, as from the eternal throne,  
Lighted up her pallid features, and upon her pillow shone."

#### OBITUARY.

At Fair Haven, N. J., on the 11th of February, Mrs. MARGARET WEBB BAKER entered into rest, "in the confidence of a certain faith, in the comfort of a reasonable religion, and holy hope." A life of active benevolence and unwearying well-doing has found a fitting end in the sleep that is "blessed." To those who knew her, her memory is only less precious than was her presence.

The aim of her life was to imitate Him who "went about doing good," and so to do it that it should "be seen of the Father, who seeth in secret." Her funeral was had in All Saints' church, where, during her residence in the city, she was an humble worshipper; and her remains repose, "in the hope of a joyful resurrection," in the mausoleum of her brother, John Anderson, Esq., in Greenwood cemetery. W. N. D.

There will be a public meeting of the Free Church Guild at St. Timothy's church, No. 332 West 57th st., on Sunday evening, February 23d, at 7:30 o'clock. Addresses may be expected from Dr. Peters, Dr. Tuttle, Dr. Seabury, Mr. Dunnell, and the president of the guild, Dr. Geer.

On Thursday evening, February 20th, will be given in St. Peter's Hall, West 20th street, between 8th and 9th avenues, a concert in aid of the organ fund of St. Peter's church. All those wishing to aid in a worthy object will find here an opportunity. The concert will be first class in every respect.

The Standing Committee of the Diocese of Central Pennsylvania will meet in Harrisburg on Tuesday, the 4th of March. WM. F. ORRICK, Secretary.

Services will be held in the chapel of the Holy Saviour, Twenty-fifth street and Madison Square, Sunday, February 23d, at 11 A. M. and 4 P. M.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the Rev. ELISHA WHITTELEY, Corresponding Sec'y; or the Rev. F. D. HARRIMAN,

179 Seymour street, Hartford, Conn.



## ART DEPARTMENT.

THE WATER-COLOR PICTURES IN THE  
NEW YORK ACADEMY.

## II.

With due regard for all that foreign schools of painters have to teach our artists in water-color painting—which no doubt may be considered not a little at this early stage of painting in water colors here, seeing too that until very recently so few of those who could rightly be called the best artists have ever engaged themselves in that manner—it should not be overlooked that several of the highest successes attained in the exhibition are those of the American, American-trained, or indeed it might almost equally be said, self trained. It is not for any reason likely that the influences of the best schools would have marred such an artist as Winslow Homer, but certain it is they were not necessary to his being made. So strongly distinctive a manner as his should, perhaps reasonably, preclude the idea of a loss of individuality in any case. But there is no profit, of which we know, to be gained at Munich or elsewhere, which would rightly compensate for any real loss in that particular individuality. Without any doubt he is considerably surpassed in technique by several foreign painters represented here—Giotto, for instance, and Simoni, in their very knowing manner; and there are American artists who exhibit much more clever handling in water colors, although very few indeed approach him in the unity of a representation and in the sentiment of nature. For the reason that he paints like one whose heart is awed within him in the presence of nature, his pictures have uncommon power to thrill the observer, as by a sense of the miracle going on in silence round him. So much is this the case that absolute blemishes in his work are easily lost sight of in the largeness of his revelations. Even the preternatural-looking blotches splashed over some of his foregrounds, and cows having the color of sumach berries, are contemplated with a half-obliviousness to what might be a subject of critical fault-finding under different circumstances. In the large number of twenty-nine pictures which he contributes to the exhibition it would be strange if he did not show any defect there may be in his method, as well as its strength. And there are naturally some partial repetitions among the numbers of his extensive list, although this happens less frequently than would be imagined.

But in all he does the artist is true to convictions of his own, his manner being nowhere that of another man. And this distinctiveness appears in quite as highly marked a degree in his figures as elsewhere. Certainly no artist ever marshalled such another company of children in any exhibition. Take them from the little one lying on a garden-seat with his head supported by the girl sitting there, to the maiden with the sheep, in the picture named "Fresh Air" (No. 5, in the north room), and there is not among them a gay, common, thoughtless child. The boys are like what one can fancy Hawthorne to have been in early years. And the spirits of their ancestors seem to brood in the little girls. They are children well suited to the poetical places wherein they are pictured, and only half belong to the ordinary human world; so that among the low lights and lengthened shadows they are in their own peculiar sphere, and seeming as if the mystery of late and early day were finding also some expression through them. They sit on hill-sides with the air of people who talk of deep and wonderful things; and two, who are sitting or reclining thus, a boy and girl, are so drawn into their own shadows lying at their feet, as the light slants almost horizontally along the hill, that shadow and substance are in a manner merged so as scarcely to be defined apart (No. 253, west room). There are children musing alone in boats as if laying out the plan of a serious poem; and there is not one but is grave and sentimental. These quaint children are the more to be wondered at because forming so entire a contrast to others in the exhibition, of which Mr. Colman's picture in the north room (No. 20) may be mentioned as one. This is a fresh and pleasing representation of Springtime, and the little girl, who advances airily with a net, is a bright, well-

cared for, thoroughly human child of the better ranks of society. Such rounded limbs are not to be found among any of the dreamy children painted by Winslow Homer; and such trained grace they have none of, although more rare and interesting, and their native grace is charming.

Two more of the frank and smiling ordinary children are seen in a picture, by J. G. Brown, in the black and white room (No. 536), called "Swinging in the Lane," although why called so it is difficult to conjecture, there being not so much as the smallest suggestion of a lane. Nor does this artist allow any value to mere suggestions, but insists that those who do not make thoroughly finished pictures are only such as cannot do so. The happy children at all events are swinging—not in a lane, but in vacuity; still worse than that, the ends of the rope are not fastened to anything whatever, but terminate in the air, or in the vacuum as it seems.

Another artist, who paints the picture of a boy in something of the manner of Mr. Brown—whose successes with subjects taken from the streets have been so favorably known in this country during the year past and at the Paris Exposition—is Mr. T. W. Wood, who contributes to this exhibition the picture of a newsboy (No. 48, north room), which, being of the "legitimate" order, commends itself to the sect to which its author belongs, and merits notice from those of different views. This artist's representation, in the same room, of an old woman on a muddy crossing (No. 36) is equally to be admired. He has been less successful in the work in the corridor (No. 347), in which is pictured a young girl with violets to sell. And it may at once be said that of this class of subjects—a head of a Venetian girl by Tofano excepted (No. 147), with others already mentioned, by Muhrman, Homer, Brennan, and perhaps one or two more—there are only second or third rate productions. A Cinderella, for instance, by Reinhart, is a wizen-face woman, not even young, and much less fair; although by the recent scientific destruction of the child's tale, and the substituted explanation that Cinderella was meant for a type of the morning, she could not be made too fresh and fair, if she could be in any case. Of such pictures, and of contributions in the aggregate, by Mr. Satterlee and Mr. Symington, there are too many, as warranted by the strength they manifest. The entire value of the lots would have been better put into a fourth of the number. And if these artists should ever rise to the most eminent distinction with one eye on the public and the other on art, it may be feared that it will hardly be through the present exhibition.

Work with a classic idea and of a satisfactorily high grade comes from Mr. J. C. Beckwith, who returned from Paris in the last autumn to take a professorship at the Art Students' League. The pictures, which are "Clio" and "Thalia" (Nos. 292 and 295, in the west room), show admirable handling in heads firmly drawn, and with a curious arrangement of symbolic devices wonderfully heightening the effects of color.

## JEROME HOPKINS'S EASTER VESPERS.

The Church service as an elaborate work of the musician's art is something essentially novel even in these days of startling novelties, and yet this *in esse* is just what we understand to be Mr. Jerome Hopkins's forthcoming Easter Vespers at Chickering Hall, March 15th, and for which rehearsals have been for some weeks in progress.

Mr. Hopkins claims to have opened a new field for the imagination in having set the office for Evening Prayer, with all the resources of musical expression known to secular occasions, and has given in this service separate and distinct duty for one choir of boys and men, two choirs of adults, one quartet choir, one echo choir, four solo voices, one "cantor," one harp, two organs, and grand orchestra of instruments.

This service will be remembered as the same which was so widely commented upon some two or three years ago, when first produced at Trinity chapel, New York. That building, however, was ill-adapted to such a complex score, and much more satisfactory results are expected at Chickering Hall, where there is a fine Roosevelt organ.

The work will be produced with the approval and under the auspices of the Bishop of New York, and an imposing array of names of prominent city rectors, and the object will be to pay the debts of the Orpheon Free Choir schools, which for seventeen years have kept their doors open to applicants of all denominations.

The Rev. Henry G. Spaulding, whose lectures a year ago upon Pagan and Christian Rome were attended by large and cultivated audiences, is to deliver in Chickering Hall a new course of six illustrated lectures upon ancient Pompeii, its destruction and surroundings, the excavations, every day life in the old Roman world, and ancient art as seen in the wall-paintings of the Pompeian houses. The lectures will be given both as a morning and an evening course, beginning in the first week in March—next week. Reserved seats may be obtained at the bookstore of E. P. Dutton & Co.

## LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

## A READING OF THE TE DEUM.

To the Editor of THE CHURCHMAN :

As an answer to the question at the close of the article in THE CHURCHMAN on "munerari" and "numerari," signed George E. Sibley, I would say that a *literal* rendering of the passage referred to does not materially differ from the received version. "Judex crederis esse venturus" is literally, "Thou art believed to be about to come the Judge." The common version of the *Te Deum* has it, "We believe that Thou shalt come to be our Judge."

W. C. GRAY.

St. James's Hall, Bolivar, Tenn., Jan. 11th, 1879.

## PREACHING FOR A PRIZE.

To the Editor of THE CHURCHMAN :

Away out in this dark corner of the world news comes to us in fragments. I am therefore in no position, nor is my heart in any mood, for controversy. What I am about to say may have already been better said by others, and I know it not. But the wound is too deep, and the reproach too great, to pass without protest; therefore by the mercy I have received, from the allegiance I have sworn to, and the love I feel for Jesus and His sacred Gospel, I speak.

Some months ago I saw an account in THE CHURCHMAN of a contest among students of the General Theological Seminary, New York, to see which could preach the best extemporaneous sermon, and a prize of a gold watch was given to the successful man. O brethren, men of God, ransomed by the holy, sacred blood of Jesus, how dare we in the face of high heaven, and in the presence of the blood-bathed Lamb, do this thing? Preaching the Gospel is telling of the living, suffering, agonizing, dying love of our crucified Lord—to stand before the Cross with hearts bowed in deep, holy, adoring, awful love, while with burning lips we tell the great sacred truths of the life and death and glorification of the Son of God, with that earnestness and sacred devotion that will bring the hearts of a world bending in holy adoration to the foot of the Cross.

I say it boldly, and by every principle that lives, speaks, and conquers in the life and death of Jesus, the Cross is no place for worldly ambition to come and contend for golden prizes. The love, agonies, and death of Jesus are no themes for such exhibitions. Such contests may make orators, but never true preachers of the living Word. The sword of the Spirit, which is the Word of God, cannot be wielded by hearts beating with such worldly motives. The power of the sacred Gospel dwells not in pretty speeches or polished orations, but in



loyal hearts and true. The need of the world this moment is not orators, but men whose lives are grand with love, loyalty, and truth, and in whose hearts there beats a determination stronger than the love of life itself to honor God and keep sacred His holy trusts. When I read of that contest a great sorrow filled my heart; time has but widened and deepened the wound, until I feel to keep silence longer would be disloyalty to my Church and my God. I speak with great pain, because of the feelings of all concerned; yet speak I must. If my testimony is true, it is the cause of God and He will defend it; if it is false, let it perish.

C. CLIFTON PENICK.

Bishop of Cape Palmas and parts adjacent, West Africa.  
*Monrovia, August 16th, 1878.*

### INDIAN YOUTHS IN CHRISTIAN FAMILIES.

To the Editor of THE CHURCHMAN :

I have much at heart a plan which I would fain hope needs, in order to make it feasible, only the publicity which it will receive from being stated in your columns.

We have in Niobrara a number of young Indians, mostly graduates of St. Paul's school, and deacons or postulants for the ministry, whom I wish to place, one by one, in respectable Christian families for several months or more, that they may be isolated completely for a time from the language of their race and from its inert and helpless life, and live where they will hear nothing but the English tongue, see nothing but the white man's industry and enterprise, and imbibe through every sense, as they quickly will, the thoughts and feelings of civilization.

The young men are old enough to know something of the seriousness of life and the importance of self-improvement, and are in a condition of thirst for knowledge which would enable them in a few months' time to drink in ideas and reach convictions which they would make perennially useful to their people. The mere suggestion to them that I might be able to arrange for them somewhat after the plan I am now trying to sketch has excited hopes which it was delightful to see depicted on their faces and which I should be sorry to disappoint.

There are, I feel sure, fifty respectable Church families in every one of our dioceses who would gladly take such a young man as I have in mind, did they know how tractable and modest our Indian students are, and how acceptable their manners would be in the parlor and at the table. I should wish them to be considered members of the families in which they were received, neither absolved from their duties nor denied their privileges.

I should be able to pay a moderate sum for the board of my young friends, and I should be very glad to hear from any family who could give one of them a temporary home, and from any friends of the Indians who will help my project by their gifts.

WILLIAM H. HARE.

22 Bible House, New York City,  
*February 8th, 1879.*

### THE PLACE FOR OCCASIONAL PRAYERS AND THANKSGIVINGS.

To the Editor of THE CHURCHMAN :

I noticed in one of the recent numbers of your paper a communication in which the subject of the proper place for occasional prayers and thanksgivings was discussed. Now it seems to me that an answer to this question can very easily be obtained from the English Prayer Book. We have a rubric which tells us where those occasional prayers and thanksgivings are to be introduced, and the principal question to be answered is one which has reference to the meaning of the rubric. What are "the two final prayers of morning and evening service"? If the last

words of those services are a benediction, why do deacons and laymen use them? The English book speaks of them very distinctly as a prayer. In the English morning service these rubrics may be found:

"In choirs and places where they sing, here followeth the anthem"; "then these five prayers following are to be read here, except when the litany is read, and then only the two last are to be read as they are there placed."

Now does not the second of these rubrics settle the question? We have but four prayers following it, unless the closing words of the service are regarded as one. With those words we have the five. "The two last" are spoken of as occurring in the litany. Now, according to the idea of some clergymen, one of these would be the "prayer for the clergy and people." This, however, is not "placed" in the litany as "the two last" prayers are said to be. Those referred to are evidently the Prayer of St. Chrysostom and the words which follow it. It seems to be evident, then, that the rubric under discussion means that the occasional thanksgivings and prayers are to be used after, and not before, the General Thanksgiving. WM. B. BURK.

*Reading, January 25th, 1879.*

To the Editor of THE CHURCHMAN :

Allow me to call the attention of your readers to the opinion of Bishop White on the above subject, as quoted by Bishop Brownell, in his commentary on the Book of Common Prayer:

"It was not from accident, but from design, that these occasional prayers and thanksgivings were directed to be used before the two final prayers of the morning and evening service [viz., immediately before the Prayer of St. Chrysostom and the benedictory prayer]. What though they come after the General Thanksgiving? The two species of devotion are not kept so entirely separate in other places as to make this a consideration. In many of our churches the practice is anti-rubrical in this particular."

I trust, Mr. Editor, that when this and some other questions of equal importance (or no importance) have been satisfactorily answered, the large number of perplexed clergy will find time to ask how they can best perform the duties of their holy office.

WM. STOWE.

*February, 1879.*

### A SUGGESTION REGARDING THE USE OF CHURCHES.

To the Editor of THE CHURCHMAN :

In a late visit to New York I was struck with the want of suitable places for religious instruction for young people at night.

Theatres, operas, etc., are then open, but the churches are shut. Cannot the churches, or some of them, be opened every night in the week for the benefit of the people who desire some place to spend the evening at? Cannot this idea be carried out in other places besides New York?

W. F. GARDNER.

### I. CORINTHIANS XV. 29.

To the Editor of THE CHURCHMAN :

Unless you deem that the exegesis of I. Cor. xv. 29 has already been sufficiently discussed in your columns, I should like to offer one suggestion which I do not remember to have seen made so far.

Does not the wording of the Greek *οι βαπτίζομενοι* with the context imply that only a certain class of Christians is meant as having been "baptized for the dead," and that the interpretation, as that of Wordsworth, and some of your correspondents, which would make it refer to all baptisms, to all baptized persons, is incorrect? If this were the meaning of the apostle, would he not

rather have used the first person plural in the preceding verb, and in the next interrogative: "What shall we do?" etc., and "Why are we then baptized?" etc. "Those — they among you who are baptized for the dead" seems to me to be the significance of the words as they stand. But my purpose is only to call attention to this view of the case in the hope that it may elicit an expression from some more thorough Greek scholar.

D. O. KELLEY.

*California, January 22d, 1879.*

### NEW BOOKS.

ARMENIA AND THE CAMPAIGN OF 1877. By C. B. Norman, late Special Correspondent of the *Times* at the Seat of war. With specially prepared Maps and Plans. [London, Paris, and New York: Cassell, Petter & Galpin.] 8vo, cloth, pp. 484.

The author's apology for publishing this work is that, in his opinion, the history of the war in Armenia is but imperfectly known. He has certainly added much, and perhaps all that is needed, to the available information on that subject. His volume furnishes what few histories could give, namely, an inside view of the war. He was on the ground, and was an eye-witness not only of the battles themselves, but also of the preparations that were made. In short, he saw the whole course and work of the campaign, and his story is remarkably well told. But he gives besides what is of more value to the world, a description of the character of Turkish rule. The war has ceased, and has become a matter of history simply. It belongs to the past. But the Turk remains, and is destined to continue an important factor in European politics.

Probably the most uncertain, or rather the more disputed, question connected with that contest has reference to the atrocities charged by some against the Turks, and by others against the Russians. The character of any administration is more important than any momentary issue of victory or defeat. The conference at Berlin may arrange what looks like a final settlement between Turkey and Russia; but the real question, whether the Turk ought to be upheld even in what seem national rights, will remain a debatable one. It is true that the author of these letters studiously avoids discussing this directly, but he furnishes facts which will help others towards deciding it for themselves. It should be remembered that the statements here made were not inspired by friendship for the czar. The author asserts his belief that the late war was "entirely due to the machinations of Russia," that "her agents fomented rebellion in Bulgaria," and that "behind the flimsy pretense of the amelioration of the Christian subjects of the Porte, the real reason for the war was love of aggression."

Remembering this, his testimony concerning the inhumanity of the Turks will look all the more like that of a truthful and honest witness. We quote a few of the many passages which bear upon this point. He says:

I landed at Trebizond an advanced philo-Turk, and deeply impressed with the idea that Turkish misrule and Turkish maladministration had been grossly exaggerated. . . . These pages will show how soon my views changed; how soon I learnt that no words could exaggerate the amount of misrule that exists in Asiatic Turkey, where Christian and Mohammedan alike groan under an intolerable yoke. I learnt, too, that the debauched rajah is an innocent compared with the majority of pashas.

And again he says:

Of the conduct of the Turkish administration no one could speak too strongly; in making no provision for the wounded; in sanctioning the employment of irregulars; in failing to punish the perpetrators of deeds which roused the indignation of every honest man; and in circulating the most barefaced falsehoods about Russian cruelty. . . . Such acts as these must inevitably alienate the support of those who feel for a gallant people fighting for effete rulers.

Writing from Erzeroum, he remarks that



the reports of Captain Burnaby on the condition of the Armenians "are read with some indignation and much astonishment by the gentry here." Perhaps the fact given in this work as to the source from whence that traveller derived his information will help to explain the character of it:

It appears that both here and at Erzingian Captain Burnaby stayed with the pasha, and that the accounts of the good feeling existing between the Christian and the Turk must have been culled in conversation with the rulers, and not with the ruled. I have had an opportunity of talking with many gentlemen of this neighborhood, as well as with some American missionaries, who devote their whole lives to the task of preaching among the Armenians, and they one and all testify to the manner in which the Christian is oppressed and tyrannized over.

No one can read these pages, and accept the statements here made as true, without coming to the conclusion that of all creatures the ruling Turk is the most cruel. Some of the incidents reported by this author seem almost incredible. They cannot be quoted. "Moslem and Christian alike," he says, "groan under an intolerable yoke—the yoke of pashas whose wills are unfettered, whose passions are unbridled, and whose vices are beyond description." All Turkey's promises to reform are a sham. It is well known that glaring atrocities were imputed to the Russians also. It has been stated that they were by far the worst offenders in this direction. This author says: "I failed to obtain one authenticated case of cruelty committed by the army of the grand duke, and in this statement I am borne out by the dispatches of Sir Arnold Kemball, published in the recent Blue Books on the Eastern Question."

One truth stands out very prominently through all this history. Russia appears, even amid the horrors of war, as a Christian nation, while Turkey does not. Granting all that has been claimed concerning the corruption of the Greek Church, the impartial reader of this history cannot fail to see that its votaries and followers are vastly more humane than the disciples of Islam. Religion has certainly had something to do in making this startling difference and contrast.

**SAVONAROLA: His Life and Times.** By William R. Clark, M.A., Prebendary of Wells and Vicar of Taunton. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1878.] Cloth, pp. 390. Price \$1.50.

For popular reading this is the best work on the life of the great Italian religious reformer that has ever been written. And it is a life which is now, every year, coming to be better understood. Its purity and nobleness and heroic martyrdom have never been more truly portrayed than they are in these pages. His monastic experiences, his attempted cure of the evils which filled the Church in the fifteenth century, his conflicts with Rome, his persecutions and sufferings, the principles and truths which he upheld, and finally his death by violence—in short, the continuous history of his life and work, are here told in a way and with a vigor of style which make it one of the most impressive of biographies. It is a life which ought to be widely read. It is in itself a thrilling record, and it reveals very clearly the character of the age in which it was lived. Besides, it brings out a truth too generally forgotten, that there were before the time of Luther reformers quite as sincere and great as he was.

**PLEASANT WAYS IN SCIENCE.** By Richard A. Proctor. Author of "Other Worlds than Ours," "Myths and Marvels of Astronomy," "The Universe of Stars," etc. [New York: R. Worthington.] 12mo, cloth, pp. 402.

This volume contains, besides seventeen essays that have been published from time to time in English magazines, such as the *Contemporary Review*, *Chambers's Journal*, and others, the substance of the lecture delivered by the author at the Royal Institution in 1870. We has, in almost every instance, chosen some popular subject connected with modern science, and one which has, so to

speak, a romantic interest. And he invariably succeeds in imparting a peculiar fascination to whatever he takes in hand. For example, he describes "strange sea creatures," and introduces us to the famous sea-serpent, which he is inclined to believe has a real existence. Telegraphy and phonography and ancient Babylonian astronomy are shown to be full of marvels. Those who think that Darwin has made out a strong case in his attempt to identify man with lower animals will find Proctor's essay on "The Gorilla and other Apes" useful reading. We cannot indicate all the living topics here discussed. We can say, however, that no pleasanter companionship with science was ever afforded than that which may be obtained through this volume. The author is somewhat of an enthusiast, and this, aside from his scientific attainments, makes him a delightful writer.

**THE FRENCH REVOLUTIONARY EPOCH: Being a History of France from the Beginning of the First French Revolution to the end of the Second Empire.** By Henri Van Laun. Two Volumes. [New York: D. Appleton & Co. 1879.] 8vo, cloth, pp. 503, 454.

Unlike M. Taine's "Ancien Régime," and the first volume of his "French Revolution," recently reviewed in the columns of *THE CHURCHMAN*, Mr. Van Laun's work is not preëminently the result of original research, or of independent thinking. It is based chiefly on the "Histoire des Français," by MM. Lavallée and Lock, and, in some parts, on Taine's masterly volumes.

At the same time it is a work which deserves much praise. Leaving out of view the question as to the sources from whence the materials were obtained, estimating the history by what it is, it must be pronounced a very valuable and readable history. The author, in using the wealth which others had gathered, has made an exceedingly good use of them. And this fact reflects great credit upon the author. He makes due acknowledgment of the sources from whence he drew his information, and he has evidently endeavored to make the work as valuable as was possible.

It has one merit which renders it especially serviceable. It follows the course of French history, not only through the first revolution, but also down to the end of the reign of Napoleon III. and the fall of the second empire. The reader is thus enabled to obtain a connected and continuous view of the whole of what is probably the strangest period in all modern history. And one needs to study the whole of it in order to understand any one part.

**A NEW TESTAMENT COMMENTARY FOR ENGLISH READERS.** BY VARIOUS WRITERS. Edited by Charles J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. Vol. II. [New York: E. P. Dutton & Co.] Cloth, pp. 468. Price \$6.00.

The second volume of this commentary deserves all the favor which the first received. It is rich with the substance of sound scholarship, without the show. It is about the only work of the kind which, without being designed for either professional students or common people exclusively, answers the needs of both. The introductions to the several books are models in their way, and worthy examples of information well arranged. The notes are not too full, nor are they too brief. In fact the authors seem to have chosen the happy medium between brevity and prolixity. The first step in explaining a passage, according to the method here used—and we think it a wise method—has been to give its exact meaning in English. The comments are scholarly without tediousness, and, of course, the teaching is throughout sound and churchly, at least on all points where Churchmen themselves are at agreement. And in the case of difficult and doubtful passages, where scholars differ in their interpretation, the conclusions here advanced are almost invariably those based upon reason and weight of authority.

The second volume extends from the Acts

of the Apostles to Galatians, inclusive. Prof. Plumptre, a well-known master in the science of Biblical interpretation, has prepared the notes and introduction to the Acts and Second Corinthians; the Rev. T. Teignmouth Shore those on the First Epistle to the Corinthians. Those on the Epistles to the Romans and to the Galatians are by the Rev. W. Sandy, D.D.

We do not discover any marked difference, as regards either merit or method, in the several parts of this volume. Probably all the matter herein contained has passed through the hands of its able editor, and possibly has been thereby made uniform. We can commend the work as one from which all useless knowledge and unnecessary words have been eliminated, and therefore one which furnishes nothing beyond what the ordinary Bible reader and student will find useful. A well executed map of St. Paul's missionary journeys stands at the beginning of the volume.

**CONSCIENCE: WITH PRELUDES ON CURRENT EVENTS.** By Joseph Cooke. [Boston: Houghton, Osgood & Co. 1879.] 12mo, cloth, pp. 279.

The popularity of Joseph Cooke's lectures, notwithstanding the severe criticisms which they have called forth, and in spite of the defective logic which he ignorantly employs, is a very significant phenomenon. Of his first volume sixteen thousand copies have already been sold, and of his second eleven thousand. Before the contents appeared in book form they had already been extensively read in the columns of newspapers, where they were fully reported.

The clearness with which he represents and reproduces the opinions of prominent thinkers of the day on current religious and philosophical questions, and his wonderful power of illustration, go far towards accounting for the widespread interest which he excites. But they do not fully explain it. The principal secret of his strength lies in his bold dogmatism, and in the faultlessness with which he lays down definite propositions. And this shows that the age is more ready than has been supposed to receive, or at least to hear, positive teaching on religious subjects. The world is growing weary of husks, and is hungry for something in the shape of doctrine.

The present volume deals with fundamental principles in morality. Some of the positions which the author takes are open to objections. We cannot accept all his philosophical definitions, but with much, and in fact nearly all that he says, we are in full agreement. His examination of "Matthew's Views of Conscience" is delightfully keen, and the "Laughter of the Soul at Itself" is a specimen of powerful analysis. The permanent results of Mr. Cooke's influence may not be great, but at present he is doing a good work.

**THE HOUSE OF GOD THE HOME OF MAN.** By the Rev. G. E. Jelf, M.A., Vicar of Saffron-Walden. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1878.] 12mo, cloth, pp. 336. Price \$1.50.

The author has taken the familiar idea of the church as a home, a place of instruction and refreshment, and of rest, and has worked it out in a most admirable way. The volume is in itself a collection of sermons, but all of them are based upon this central thought, so that there is a common unity running through the whole. No one can read it without being impressed with a sense of the blessings which come from our brotherhood in Christ, secured and sealed to us by the Church. The truth which the author has chosen for his text is important, and also consoling beyond measure; and he has shown, quite impressively and beautifully, its manifold applications.

Without much that would be called eloquence, but with a great deal of clear thinking, he unfolds the varying richness of his subject, and shows how from infancy to old age the sanctifying influences of the Gospel,



as preserved and set forth in the Prayer Book, were designed to guide and to bless each member of the household of faith.

### LITERATURE.

WE have received from the Rivingtons a bound volume of *The Church Builder*, for 1878. It is a journal printed in connection with the Incorporated Church Building Society of England, and abounds in useful information concerning sacred architecture.

AN historical paper, read at the celebration of the fiftieth anniversary of the consecration of the present building of Christ church, Norfolk, Va., by the Rev. Dr. O. S. Barten, rector, has been published in pamphlet form, under the title of "Elizabeth River Parish."

THE library of the Gloucester cathedral is in the way of recovering a manuscript which has been missing for over half a century, viz., a document of about thirty leaves connected with the early history of the abbey at Gloucester, and said to be of the fourteenth century. It was found at Berlin.

A NEW edition of Arnold's Henry's First Latin Book has been published by Rivingtons, London. The original work has been revised by C. G. Gepp, M.A., head-master of King Edward VI. School, Stratford-upon-Avon. Among the improvements may be mentioned the system of stem-formation, a new explanation of the constructions of cases, and the insertion of anecdotes, fables, etc., for translation from English into Latin.

A VERY complete and excellent "Bible Atlas to Illustrate the Old and New Testaments" has been published by Messrs. O. D. Case & Co., Hartford, Conn. It contains, in addition to representations well executed of the topography of sacred lands, a plan of the city of Jerusalem, of the tabernacle, and of Solomon's temple, explanatory notes, etc., and is in every way thorough and accurate, and unusually complete. The publishers will mail it to any address. Price, in boards, \$1; in cloth, \$1.50.

THE Rev. Dr. Campbell Fair, rector of the church of the Ascension, Baltimore, has prepared, and Frank D. Polk of the same city has published, a small volume entitled "Sound Words; or, The Church Sunday-school Series of Scripture Lessons." The teaching includes the collect and the general significance of the day, the history of the Bible and Prayer Book, and the authority for the doctrines and practices of the Church. The questions and answers are both comprehensive and clear, and they bring out just those points which ought to be "more surely believed among us." Price 10 cents per copy; \$8 per hundred.

THE *Popular Science Monthly* for February contains its usual collection of striking, thoughtful articles, combining the less wearying task of finding entertaining instruction with the more elevated, if not as highly appreciated, office of illustrating the most recent phases of scientific thought. "Darwin vs. Goliath," by Prof. Emil Du Bois-Reymond, represents one of the ultra positions taken by some thinkers, and is an article marked by refinement of style and eagerness in argument. Another very interesting essay, and one offering no objectionable features of partisan zeal, is by Mr. Tylor, on "Backgammon Among the Aztecs." This is unusually good reading, and attractively speculative about the affinities of that inscrutable people. A second chapter on "The Relation of Sociology to Biology," by Prof. Le Conte, may be classed with the more abstruse and ambitious treatises that appear in serial form in this journal. "Planetary Rings and New Stars," by Prof. D. Vaughan; "The Old Phenology and the New," by Dr. Wilson; Herbert Spencer's confidences on the subject of copyrights; "Crystallization of Metals," by T. J. Grogan; "The Formation of Mountains," from *Nature*;

*ture*; "Mites, Ticks, etc.," by E. R. Leland; "Typhoid-Fever Poison," by Dr. Van de Warker, a sketch of Prof. Elisha Gray, and the editorial notes, complete the number.

### SCIENCE.

FOR the first time in Ireland, and perhaps in the United Kingdom, transfusion of milk into the blood of a patient dying from exhaustion was performed at the Provident Infirmary, Dublin, on the 22d of January, by Drs. Meldon and MacDonnell. Although apparently having only a few moments to live when the operation was undertaken, the patient has since recovered. About a pint of milk was taken fresh from a cow, lent for the occasion, and was directly injected into a vein.

THE telephone and the phonograph are threatened with eclipse by a new apparatus called the teleelectroscope, which is intended to produce telegraphically the pictures imprinted on the reflector of a distant camera obscura. The apparatus depends upon the sensitiveness of selenium to shades of light, and the effects of electric currents. Should the invention be perfected, we shall have an instrument that will make it possible to view distant scenes, just as the telephone makes it possible to hear sounds beyond the reach of unassisted ears.

PROF. TYNDALL has made some further experiments with infusions boiled in flasks, afterwards hermetically sealed, and the results confirm his previous observations. He took with him to the Alps last summer 100 tubes of infusions—fifty containing turnip, and fifty containing cucumber infusion. They were prepared at the laboratory of the royal institution, and boiled for five minutes. Twenty flasks were broken in transit—the eighty remained pellucid, and the twenty were turbid with organisms. A number of the eighty flasks had their ends opened in air in which sawdust had been shaken up, and all were soon turbid. Another set were infected by water of a cascade derived from melting snow, and in three days were thickly charged with organisms. Another set were opened in pure air and remained transparent.

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## SCRIBNER'S FOR MARCH.

"This masterpiece of magazine production."—*Edinburgh (Scotland) Courant.*

The March SCRIBNER contains the first of the illustrated papers on the Drama, lately announced. The subject is

MODJESKA,

whose life and career are here related with great fulness by CHARLES DE KAY. There are three engravings—one a portrait, the others of the great actress as *Juliet* (from a photograph), and as *Cleopatra* (drawn by MARY HALLOCK FOOTE).

AN ESSAY BY EASTLAKE.

The eminent English architect and designer, of furniture fame, entitled "DE GUSTIBUS."

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A new and interesting study of a very old puzzle, by an architect, who claims for this problematic structure another and an ecclesiastical purpose.

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In this, REV. EDWARD EGGLESTON, author of "The Hoosier Schoolmaster," continues his fascinating reminiscences of Western life.

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2. { Purification of the Blessed Virgin Mary.  
Fourth Sunday after the Epiphany.
7. Friday. Fast.
9. Septuagesima.
14. Friday. Fast.
16. Sexagesima.
21. Friday. Fast.
23. Quinquagesima.
24. St. Matthias.
26. Ash-Wednesday.

## THE SOUL'S RELEASE.

BY F. J. T.

I ask but for a will resigned,  
Now that my course is run:  
For grace, that I may truly say,  
Dear Lord, "Thy will be done!"

Submissive to the just decree,  
I would not long to stay;  
The night is past, I wake to live  
A bright and endless day.

My weary steps, so faint, so slow,  
Draw near my Father's home;  
Oh rest at last! a joyful rest;  
No more from Him to roam.

The past forgive: Thine erring child  
Has keenly felt the rod—  
Affliction's loving hand to guide  
The soul's return to God.

There let me rest; nor sin, nor death,  
My soul from Thee estrange;  
But through the mansions of the blest  
In happy freedom range.

## THE COMING LIGHT.

## A Temperance Story.

"Oh, darling, don't despair! and don't lose your faith! God is, and God is a rewarder. You will see it clearly enough some day; you will stand up above it all, and there will come out against that black wall, which you say is fate, the handwriting of hope; and I know with the voice of hope there will come a voice of command. And oh, John, my true, dear John, my broken idol—but still my dear heart—that voice will say to you: 'Arise, shine, for thy light is come.'"

"No, no, Janet," he said, burying his face in his hands, as he leaned forward against the study-table, convulsed with sobs that came up out of fathomless depths, "that can never be! I can never be rid of this inheritance in this world. But O God," he cried with the anguish of a dying man, "O God, give me a chance in the next world!" and he burst into a flood of tears.

There then they stood by the mantelpiece in that library where, fifteen years before, he had lifted the veil of his bride's travelling bonnet, and had kissed her as the wife and mistress of his house. Such happy years were these but for this cloud in the east! What hopes and prophecies of sunshine in life had then been given which were never to be fulfilled! What bright position and great responsibilities were tumbled into shattered fragments which once were full of stimulus and inspiration! There they stood by the flickering fire on the hearth, on that November afternoon, man and wife—loving each other still with that added stock of love which a true married life always brings. She stood there the priestess of his better nature, and the only procuress to his soul; darkened at times as with the rage of the possessed Saul; pale, silver-haired, compassionate, stricken as with the prophetic sword of Sime-

on, the familiar tears following each other with a strange sort of regularity, and coursing their way in the channels they had carved in her face, as the tide seems to know the easiest way over the well-known rocks of the seashore. Her hand was on his shoulder, while her look was directed through the red-curtained window towards the children playing with the fallen leaves of the grove near by. There they were, happy little chits, tumbling over and over among the crisp leaves, their merry voices ringing through the trees as they played babes in the wood, and covered each other over and over with the fallen leaves.

But this was only the distant sight of far-off joy. Right before the window was a closed carriage, waiting for some one to enter it. A military-looking official, with the hard, cold, gray eye of one who was a detective, and was accustomed to look upon many scenes of suffering, was walking up and down the path, turning around at regular intervals and pacing the ground again like a wound-up toy, occasionally consulting his watch and humming a few hoarse notes to himself as he restlessly looked, first at the closed door and then at the sun in the heavens, mixed up helplessly, as it seemed, with the oncoming clouds of what might be a surly November afternoon. The hour had come for the head of the house to leave his wife and children and the dear old home, and to make one last great effort to save himself. For the Rev. John Harrow, though a priest in the Church of God, was—like Naaman the Syrian—"a great man, and honorable with his Master, but *he was a leper*." Again and again he had struggled with the terrible possession of his appetite for strong drink. He was the best of fathers, the most unselfish of husbands, the truest and most generous friend. His face was a benediction, speaking as it did of a noble soul within. His home was a rallying place for the cultured and the good. His life was filled with hearty endeavors to improve the condition of those poor and unfortunate ones who were found in his large parish and in the city where he dwelt. Many were the committees which had met in his cheery library to devise ways and means for relieving the sufferings of the poor in winter, and to gladden sick mothers and children by excursions and sojourns at sanatoriums in the summer. Dearly was he beloved by all classes, for his temperament was a magnetic one, and many people came to him with their plans and troubles. He was a genius by inheritance and by his own exercise of native original power.

But with the gift of inherited power there lay cruelly coiled within his versatile nature the serpent-fangs of inherited evil. And thus it came to pass that, after falling and rising, and striving and failing, he came at last to try the only venture left him; and summoning up all his shattered courage and the resolution of despair, he gave himself up to the charge of a celebrated medical expert, and on this November afternoon was finally to leave his home for a six months' sojourn at an inebriate asylum.

At last, as the old familiar cuckoo-clock cooed out the hour of four, rousing himself from his reverie, after passionately embracing his stricken wife, he muffled up his ulster collar, and pulling his cap over his forehead, resolutely walked out of his house, closed the door, entered the carriage with his taciturn keeper, and pulled down the curtains; and the carriage rolled

past the children, busy with their play, toward the garden-gate and disappeared.

"Where are you, mother? It's after six o'clock, and I've been looking for you all over," said little Janet, tugging at the mother's dress, as she tried to rouse the stricken wife sitting in the arm-chair before the fire. "Don't cry, mother; dear papa will be back soon, I know. He always says he can't stay away long from little Janet."

And with one last heaven-reaching prayer for her poor John, the worse than widowed wife roused herself mechanically to go through the long exile before her, with its dull routine of recurring duties—roused herself, and she stood like some paralyzed tree stricken by lightning, living upon one side but dead upon the other.

## II.

"That's a sad case of Harrow's, isn't it," said the Rev. Melancthon Smith to a group of fellow-clergymen as they were sitting in his library upon the following Monday morning.

"What about Harrow?" inquired a young brother, who already had his eye upon the vacant parish.

"Why, he's gone to the Mount Gerizim Inebriate Asylum; they say he made up his mind to it after his last attack of delirium tremens, and that he deliberately placed himself under the medical aid of Dr. Von der Leben. Poor fellow, his wife is all broken down about it. She found his letter of resignation in his table-drawer, with a note to her, telling her to be sure and send it in by Saturday night. So St. John's church is looking for a rector."

"How sad such a case is," remarked the young aspirant for the vacant pulpit, whose name was Septimus Chubb; "truly the ministry is committed to earthen vessels."

"Yes, it is such," replied the Rev. Melancthon Smith. "Something must be done in the temperance cause; we Churchmen must take it up; it will not do to let such a movement be controlled by a set of fanatics like Moody and the women crusaders in Ohio. The Church ought to lead in these reforms, and not to follow. But how are we to bring it about, brethren? What can we do? Dear me, it's a hard question to settle either way; isn't it puzzling?"

"I dined with Miss Impulsia Jones that day," remarked Septimus Chubb, "to meet the Dean of Van Diemen's Land and Canon Venner of Sodor and Man. The dean was describing a Church temperance society they had out there"—

"Where?" interrupted an old dry-as-a-chip brother, named Barnas Higgins.

"Out there," remarked Chubb, "in Van Diemen's Land. I don't know the latitude and longitude of the place; but it's where they have much—that is many—many"—

"Many seals to their labors?" inquired Barnas Higgins.

"I don't know," said the Rev. Septimus, "about that; but the people out there drink fearfully, and the dean found that signing the pledge did them no good, so he formed a conservative temperance society and baptized them."

"Well, what then?" inquired Barnas Higgins.

"I don't know," replied Chubb; "I didn't learn what became of them then. But dear Miss Impulsia Jones said that Canon Venner had letters from the Archdeacon of Tasmania,



and the Rural Dean of Rupert's Land, and the bishop's chaplain at Mauritius, and Canon Something-or-other at Zululand, expressing their cordial approval of the plan. The Bishop of Maritzburg also sent his episcopal blessing. So you see we have in the Anglican communion a fine precedent for such a society."

"Poor Harrow was there at the dinner, wasn't he?" inquired Melancthon Smith. "He is first vice-president of the Bishop Cranmer Prayer Book Society, of which Miss Impulsia Jones is secretary; so I suppose he would be there!"

"Yes, the poor fellow was there; he came in looking so bright and cheery, with his ringing laugh and warm grip of the hand. He was full of life and talk, and all went on well, until Miss Jones brought out as the seventh wine, in honor of her distinguished guests, some very old Johannisberg which her father had bought years before. Then, when Harrow tasted that, it seemed to fire him up. I suppose you heard the rest, about our having to take him home. Then he went into his room, and systematically worked himself into a regular drunk, with delirium tremens, and all that sort of thing.

"You see the Johannisberg woke up in him all the recollections of his student life at Heidelberg, where he was very wild with the other fellows there. His wife says that one wine bottle uncorked was like opening a trap-door into the pit of hell. Thousands of swarming fiends, in the shape of old recollections, came with the first sip of that particular wine, and that light Johannisberg was the connecting thread which carried over with it the heavy bands of strong alcoholic drink.

"Miss Jones was very much incensed with him for presenting such a spectacle before her distinguished guests, and has already, I believe, reported his case to the bishop. She says he can no longer remain first vice-president of the Bishop Cranmer Prayer Book Society. She said, after Harrow had been removed, that she was convinced more than ever that there should be a good, sound, conservative temperance society. The Dean of Van Diemen's Land and Canon Venner of Sodor and Man were also much impressed by the incident which had just happened. Canon Venner read a long, and I must confess rather dry, paper, as they sat over their port and walnuts, upon the 'Injudiciousness of Fanaticism and the Value of Conservatism as a Means of Reformation in the Temperance Cause.'

"Miss Impulsia was delighted with it, and Latimer Short, the treasurer of the diocese, is going to have six hundred copies of it printed out of the fund for the 'Diocesan Increase of Sound Learning.'"

"Poor Harrow," said Melancthon Smith, "I pity him more than any of the rest of the party. Miss Jones knew his weakness; why did she place seven different kinds of wine on the table?"

"Well, I thought so too," replied Chubb; "in fact I spoke to her about it beforehand. She has known me from the time when I was a little boy, and always called me Sep up to the time when I was ordained, when she said she really must begin to call me Mr. Chubb. I said 'Miss Jones, you know about Mr. Harrow; now don't you make one of your clerical spreads.' But she said 'Oh, now, Sep, don't you begin to preach to me about such things, even if you are a reverend

Every man must draw the line for himself; and it isn't often that a person has two such distinguished guests as the Dean of Van Diemen's Land and the Canon of Sodor and Man.' So she had her own way about it."

"Well, all I have to say," observed Barnas Higgins, "is that there's no use in attempting any of the kid-glove reforms. It's all stuff and nonsense, and fol de rol. The world always finds out the superficialness of these field-of-the-cloth-of-gold moral tournaments, where nothing is hit and nobody is hurt, and it all ends in a flourish of trumpets and big talks. Now then, you don't believe in fanaticism and total abstinence, and yet you want to grapple with this fiend of drunkenness; how are you going to accomplish anything strong and radical? I wish we had something of old Admiral Blake's nerve. 'I protest,' said his pilot, 'against your attacking the Dutch fleet with such a tide.' 'Very well,' was the reply, 'you have done your duty in making this protest, now lay me alongside of the Dutch Admiral's flagship.'"

"That's the way we must work; let people make their protests about radicalism and fanaticism; they have a perfect right to play any or all the strings of the harp of criticism; but it's our duty to lay hold of this evil somehow and fight it to the death. Why that dinner party the other day, at which poor Harrow fell, was a perfect *man-trap*."

"It was a shameful, wicked affair! They knew better than that in the Mosaic legislation; the ethics of the wilderness were better than those of the Cranmer Prayer Book Society. Moses said: 'When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence.' Where were the battlements at Miss Impulsia's dinner-party? what safeguards did she put in the way of poor John Harrow? Ah, God knows I want to do her no injustice, but I verily believe that poor fallen brother's blood crieth to her from the ground, and that the cry has already entered into the ears of the Lord of Sabaoth."

"Well," remarked the Rev. Septimus Chubb, "what can we do about it? Am I my brother's keeper?"

"Certainly you are," answered Brother Barnas; "we all are responsible before God for the way we place temptations in' one another's path; and if the genius of conservatism is powerless to draw the line between sin and righteousness in this matter of temperance, then all I have to say is we must cry 'hands off,' and must rest content to let the genius of fanaticism do it."

"But cannot we do something now, to-day?" remarked a tall thin brother named Caspar Thrush, who had remained silent during this discussion. "Let us send one of our company to see this poor wife, perhaps even to see poor Harrow himself. He has never talked about it to any of us, and we have been very free to shake our heads about him and blame him for his 'bad habits.' Don't let that woman work up his case for ecclesiastical censure; it is too terrible to think of. Let us try to get a little more light on this subject and a little less noise."

"Very good," said Melancthon Smith. "We meet again in a fortnight from to-day, suppose Brother Barnas takes this matter in hand, and goes to see Mrs. Harrow, to find out all about it and to see if there is anything we can do for our poor fallen but struggling brother."

"I will do whatever I can," replied Higgins. "Let us all meet here two weeks from to-day."

And with this understanding the clerical party in Melancthon Smith's study adjourned.

### III.

The next day, true to his promise, Barnas Higgins went to the residence of John Harrow. At first the servant told him Mrs. Harrow was not very well, and begged to be excused; but the bluff old fellow was not to be put off in that way. Going into the silent and deserted study of his old friend, he wrote these lines upon a block of paper and sent them up to the lonely wife:

"Dear Mrs. Harrow will not refuse to see one who has come on an errand of mercy. 'Bear ye one another's burdens, and thus fulfil the law of Christ.' Also, 'If a man be overtaken in a fault, etc., considering thyself lest thou also be tempted.' Don't say me nay. I will not allow you bear this load alone. B. H."

It was hard for the afflicted woman to rouse herself sufficiently to manage a call like this, but at last summoning up all her native resolution, she went down the stairs and opened noiselessly the door into her husband's study. Barnas had not perceived her entrance. He was sitting with his back to the door in one of the Glastonbury chairs, which gave the room a semi-churchly look. The sight of the room—with its old familiar objects, the half-written sermon on "The Commonness of Human Nature's Temptations"; with the blue quilt thrown down across the lounge, just as Harrow had left it on the fatal evening when he went to the dinner-party to meet the distinguished visitors from abroad; the books and screens and pictures and pipes—had overcome the tender-hearted brother, and he was sobbing aloud to himself in a broken kind of manner. "O God," he said, "keep this poor fellow; give him Thy strength; take away this demon from the home; send down an angel from heaven to strengthen him as Christ was strengthened in His hour of trial; and help us to find out Thy light on this matter." As he paused, the wife came forward, and placing her hand on his shoulder, said, "I thank you for your prayers; it is all I have left me now." After this introduction to the subject it was not hard for the wife and her old friend to talk over the dear absent one and the prospect of recovery before him.

She told him the whole story, and how it had first come upon him; how he had fasted and prayed, and signed innumerable pledges, and made his wife many vows; how true and loving he was in the home circle; how careful to neglect no private or public duty; how sincere and devoted was his Christian character. But that it all went for nothing when this inherited curse rose up to the surface and ruled him as with the spell of a fiend.

At length, after the sad story had been told, and the two friends had knelt in prayer over the deserted desk and the half-finished discourse, it was decided that upon the following Saturday afternoon they should go together to the asylum to see the doctor in charge, and with the added hope that they might also see the dear one who had so resolutely forsaken all that he might find deliverance from his chain.

The day for the visit came, and with a reserve stock of hope and a fresh growth of faith and courage the party of two rode out to the asylum at Mount Gerizim. "Hope



deferred," we know, "maketh the heart sick; but when the desire cometh it is a tree of life." With this growing hope the visitors arrived at the door of the institution, bewildered by that sense of strangeness and restraint which such asylums always suggest, fears mingling with hopes in an indistinguishable throng.

"How is Mr. Harrow?" inquired the Rev. Barnas Higgins as he entered the doctor's office. "I have brought his wife, with the hope of seeing him."

"He is very ill," was the chilling reply. "I doubt if he will be able to see you; his brain was in a very excited condition on arriving here, and an attack of erysipelas has set in."

These words were spoken in an inner room beyond the ladies' parlor; but the quick-eared wife had already perceived, by the tone and manner of the physician, that all was not right.

"Oh, take me to him!" she cried as she came into the office. "I shall stay here for the present, until he is better. But tell me all now."

And she soon took it in, with that feminine intuition which so often stands in the place of reasoning, and is, in the majority of cases, infinitely surer and better. One look at her darling in his bed revealed it all; and she saw, as by a ray thrown from a light-house upon a dark and stormy sea, what it all meant.

"It cannot be long," said the doctor to Barnas; "the disease is fatal; he cannot last a week, I think, and it is doubtful if he ever comes back to his consciousness. He may come to himself for a short time, but I doubt it; the inflammation is setting in slowly but certainly."

"I shall not leave you here," said Barnas Higgins; "we must wait and watch together; perhaps he will recognize us; perhaps, if he must die, he will die with some sign."

But the poor woman would not believe that he must die, though in her heart she saw it all. Must her darling die—die in an inebriate asylum; die in a cloud; die without God's light about him; die as the fool dieth! No, it was impossible; her faith held her; Christ's words were, "My sheep shall never perish, neither shall any pluck them out of My hand." And was not her John one of the Saviour's sheep, though he went astray like one lost in the tangled wilderness. But did not the Good Shepherd know His sheep though it was out on the desert, and would He not hear the passing soul's death-cry?

And there they remained, friend of his youth and wife of his youth, waiting for a sign—waiting for that coming light which they believed must come at the last. They watched him by day and by night, relieving each other at intervals, each promising to let the other know the moment there was any sign of returning consciousness. On the third morning of their watch the sufferer opened his eyes, and looking about him said: "Is Janet here? I want to say something to her."

"Yes, my dear; see, here I am," she answered.

And leaving his bedside a moment, she knocked at her friend's door, saying:

"I knew it would come: the light is coming. Come quickly."

"I wanted to say," continued the dying man; "but I am very weak. What time is it?—never mind. I don't know how long I

have been here—but I want to say that I know I am God's child through all this. I have tried, and I have fallen. I have struggled, and I have failed; and it can't be brought about here. He that is holy, let him be holy still—that has been my aim; and he that is filthy, let him be filthy still—that is my inheritance. *Janet, I was a drunkard before I was born.* My father and grandfather sowed the seeds, and I have reaped the harvest. It's in the blood, and nothing will take away that awful decree—'Visiting the sins of the fathers upon the children unto the third and fourth generation.' I am in the third generation of this curse; you must save our boys from the further wrath of this sin. Oh, Janet, I am so weak—so weak! but tell them all I die saved by the mercy of God. His mercy endureth forever. You don't see it yet, Janet, but I see it now. I am to be free up there—no more curse—no more sin. Tell my friends never to denounce any temperance cause; it will all help—everything will help that has got the compassion of Christ in it. But, oh, tell them to *begin now to get it out of the blood of their children*; tell the parents to stop it; to know the line between sin and—what was I saying?—what did you say to me, Janet, that day I left the house—it was something about the light shining—and it is coming to me. Oh yes, this was what you said, 'Arise, shine, for thy light is come'—and I shall be saved after all, by the mercy of our God, but it won't be in this world."

And the fog came on thick and heavy, and John Harrow never spoke on earth again.

#### IV.

"Tell us all about it, Barnas," said Caspar Thrush on the Monday morning when they met according to appointment at the Rev. Melancthon's study. And Barnas Higgins told the whole story of his old pupil's death, and ended his account with these words:

"And so to-day, brethren, I say, never despise any movement that helps in laying earnest souls alongside of this evil. Don't call the total-abstinence man a fanatic, for he is radical on his solution of the difficulty. Don't call the conservative worker useless, for he has philosophy, perhaps, on his side. But oh, above all, let us remember that in our land, if we ever want the fulness of the time to come when we can deal successfully with this evil, we *must get it out of our children's blood* by not letting it get into ours. We cannot contend with drunkenness when it is a nation's inheritance. We must know that when we sin by drink we are sowing sin in our unborn children's nature. We must draw the line on the side of assumed right; if we doubt about our position in using wine, then we are sinning; for he that doubteth is damned if he eat, 'for whatsoever is not of faith, whatsoever has no principle about it, is sin. Cannot we then arise and shine in this surely dawning light?'"

#### A GOOD TIME AND WAY TO ATTEND TO A NEGLECTED RUBRIC.

In the Office for the Visitation of the Sick there is the rubric, "And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of

their temporal estates whilst they are in health."

Here is a twofold duty, or rather it is the same duty in different circumstances. In the first case, time and way are defined. Standing by the couch that may become that of death, the minister is to tell his parishioner what he owes to his reputation, his executors, and his family. A further rubric adds another duty: "The minister shall not omit earnestly to move such sick persons as are of ability to be liberal to the poor."

The nearness of another world may not shut out the duties and relations of this life. The soul may soon have to give an account to God, but what is due to our brother may not be passed over. Nor may any fear of offence to relatives, any imputation of priestcraft, seal the lips on stewardship for God.

The "often putting men in remembrance" has no assigned time, and we venture to suggest the reading of the rubric to the congregation on the first Sunday in the year. This slightly meets the "often," but it is not much more "putting in remembrance" than is common in the Church? How many of our people do not know to-day that these rubrics are within the covers of their Prayer Book? To how many have we ever mentioned them?

What the minister is to do in the untoward circumstances of sickness, that certainly he may do in the church, before men in health, able to listen and to act; so a minister may stand up and "admonish to make the will and declare the debts," beyond quoting the rubric. He may discourse in chancel or pulpit on the subject. And certainly he may "move to be liberal to the poor"—"the poor" in the wide sense of the holy Scripture, that will include every agency of charity to body and soul—touching every spring of liberality.

Would not the legacy have a more prominent part in our holy treasures were we as faithful to men as the Church is true to us in giving us our duty? We often wonder why endowments do not come through the last bequests of Churchmen; but what have we done to "move such persons as are of ability," or any others, to such reasonable, holy disposition of what God has enabled them to lay up in store?—*Bishop Gillespie.*

#### JAPAN.

BY E. S. C.

Beyond the sea, the western sea,  
Behold a hand is beckoning me—  
An outstretched hand, a pierced hand,  
Which yet shall all this world command.  
O faith's profoundest mystery,  
The hope of coming victory  
Through love's divinest majesty!  
From o'er the sea, the western sea,  
I hear a voice that speaks to me;  
A nation rises from its sleep,  
Its eyes are straining o'er the deep  
To catch the gleam of coming day;  
O far away—far, far away—  
Yet swiftly dawns that gladdening ray!

That island empire yet shall be  
The Britain of the Asian sea,  
A Christian kingdom, free and great,  
On which Cathayan lands shall wait,  
From thence to gather faith and love.  
Speed on before! O evermore,  
Immanuel's banner, speed before!

Beyond the sea, the western sea,  
An arduous task is waiting me,  
And yet a labor of delight;  
There ever, in my Saviour's sight,  
To scatter darkness, and to bring  
Thy light to those, my God, my King,  
Who evermore Thy praise shall sing.



## THE GIFT OF PEACE.

BY CAROLINE D. SWAN.

"O garden, once abloom in purple glow,  
Is thy life hard? Where chill November's  
blast

Over thy haughty lines of corn has passed,  
Bare husks of desolation rustle low.  
Hast nothing left? No future, save of woe?"  
From heaven itself my answer fell at last;  
A silver miracle was quick downcast,  
The silent, swift, white beauty of the snow.  
Faint soul of mine!—so may there fall on thee,  
In thy late autumn, some sweet mystery,  
Some whiteness uncontaminated of earth,  
Some peace Divine, whose high, celestial birth  
Is of the starry lands unswept by death,  
Where the eternal spring tide blossometh!

## QUINQUAGESIMA SUNDAY.

I. COR. XIII. 4-13.

Verse 4 of this noted chapter begins with a word of which the translation has become inadequate. Charity in one very common use is taken to mean almsgiving, beneficence; in another it is put for toleration of other people's opinions. What is here meant is that which is behind either and both of these meanings. The right sense is love, and the only objection to the use of it is that this last has also a restricted and partial sense, as the affection of kindred. Charity was doubtless employed by the translators in order to use the most comprehensive word, and one not sullied by any earthly associations. It is love in its highest, purest, and most comprehensive sense.

"Suffereth long"—that is, "is enduring," "long-suffering." This word has a special biblical sense when used as a compound (see I. Peter iii. 20 for an example), and it is so used here. "Is kind," the antithesis to this endurance, should be read, "Is actively helpful"—that is, *does* kindnesses. The "and" seems an unnecessary insertion, and changes the idea, which is to show the active and passive states of love. "Envieth not" is perhaps the best rendering of a word which includes envy, jealousy, and all kindred feelings. The word "envy" may be used here in the modern and familiar sense. In some other places of the Bible it is in the older, more extended sense, viz., of evil will at another. (Thus in St. Mark xv. 10; St. Matthew xxvii. 18.) "Vaunteth not itself," that is, is not boastful, forth-putting, either in word or deed. "Is not puffed up" discloses the correspondent inward feeling, that of self-satisfaction, which is outwardly displayed in vaunting. It is to be noted here that love has to be greatly described by negatives.

Verse 5 continues in the same strain: "Love is not uncourteous," that is, takes care, in matters merely formal even, not to give offence—is not rude; "Seeketh not her own"—is not self-seeking, selfish; "Is not easily provoked," that is, is not passionate, quick-tempered; "Thinketh no evil" has authority for the rendering, but seems inadequate. Conybeare and Howson translate: "Bears no malice." The idea is, rather, does not count as a wrong that which is done to it by another—is forgiving; does not lay up injuries.

Verse 6. Conybeare and Howson render this: "Rejoices not in the punishment of wickedness"; but this seems forced. Is it not better to give the active sense, and say: "Is grieved at wickedness, but glad because of the truth"? Iniquity and truth are personi-

fied here in opposition. The iniquity, unrighteousness, which is in the world is contrasted with the Divine truth in Christ—the "truth that maketh free" (St. John viii. 32).

Verse 7 is not easily rendered. The words ascend in a regular series. Love bears whatsoever is calculated to provoke resentment. In spite of whatsoever may provoke distrust, love is still trustful. In spite of whatsoever may provoke disbelief, love is still trustful. In spite of all trials, vexations, disappointments, love holds out to the last—is inexhaustible. This is, of course, spoken of the ideal, personified love.

Verse 8. Conybeare and Howson translate here: "Love shall never pass away." This ruins the present sense of the original. Love is undying, unconquerable, is the idea, viz., as the active working power in the Church of Christ. It is the one central principle. "But whether there be prophecies" is an antiquated form of expression. Conybeare and Howson render it: "Though the gift of prophecy shall cease." Prophecy did cease with the Book of Revelation, the last work of Christian prophecy. "Tongues," that is, the special manifestation apparently peculiar to the Church at Corinth, also ceased. "Knowledge" means that especial, supernatural gift of understanding spiritual mysteries which also appears in the same Church. It may not unlikely be that gift of the interpretation of tongues of which St. Paul elsewhere speaks. Whatever it was, it is manifestly not an essential or a universal possession of the Church, and has passed away with the other extraordinary and exceptional "charismata."

Verse 9 declares that these gifts are at present "partial." They were to meet a temporary need; they were not intended to belong to the normal state of the Christian Church. More than that, they belong to a state of transition such as the Church was in in its days of expectancy. "When" (verse 10) "that which is perfect is come, that which is in part shall be done away." That which is perfect must mean here Christ's second coming, that which is the fulfilment of all things. Then necessarily all that belongs to the militant state of the Church alone ceases. When prophecy is accomplished it has no more work to do. Verse 11 compares this transitional imperfect state to that of childhood, the necessary unripeness whose thoughts, words, and actions are left behind when manhood is reached. The Church, and notably that at Corinth, was in this transitional, growing, unripe state.

Verse 12 contains a manifest mistranslation. "Now we see as in a mirror," a doubtful, uncertain view is the right sense. The mirrors of the ancients were of polished metal, and were looked upon, not through. Darkly is in the original "in an aenigma," meaning an image not easily made out—something to be guessed at. Revelation and natural religion are alike reflections of Divine truths, but necessarily partial, incomplete, or rather incompletely discerned. "Face to face" is the familiar Hebrew idiom "eye to eye," that is, with absolute distinctness. "Then" is, of course, the coming time, the advent of the Lord. "Now I know in part"; now my knowledge, that is, my spiritual insight, is incomplete. "Then shall I know, even as I am known," viz., then will my self-knowledge be as God knows me now, a perfect, absolute, certain understanding.

Verse 13 is a sort of summing up of the

whole passage, which in itself is a magnificent Christian rhapsody. "Now abideth faith, hope, love, these three, but the greatest of these is love." Faith belongs to the estate of the militant Church. It is then necessary, but ceases by natural expiration when the full knowledge comes. Certainty ends faith, which is conditioned upon there being something yet unknown or unaccomplished. Hope belongs also to the militant Church, but also continues in the Church expectant in paradise. There can still be hope while there is no longer any doubt of the blessedness to come, because that has not yet come in its fullness. Both faith and hope belong to the time of incompleteness. Hope also expires when all is obtained. Fruition ends hope. But love is eternal, inexhaustible. Therefore it is written, "The greatest of these is love," for that belongs to all three estates of the Church—militant on earth, expectant in paradise, triumphant in heaven. Faith ends with the ending of the first, for its work is completed in certainty. Hope ends with the ending of the second, for the fullness of fruition is come. Love remains. These three abide in the present. They all make the essentials of the Church, yet faith wanting love is as nothing. Love is the fulfilling of the Law.

## LOVE.\*

BY THE REV. J. I. MOMBERT, D.D.

I. COR. XIII. 4-13.

It is not merely abstract reasoning, or keen metaphysical distinctions, which the apostle places before his Corinthian converts, but plain, clear, incisive teaching, couched in wonderfully judicious and aesthetically admirable language, "understood of the people." The way which above all others he proposes to show and commend (xii. 31), is that of *love*; and considering the peculiar circumstances that troubled the Church of Corinth, and appeared in so much want of love, we cannot sufficiently admire the apostle's wisdom in the personification of love, because in that way he could treat the matter strongly and yet avoid hurting the feelings of a very sensitive body of men among whom party feeling ran very high.

First among the engaging traits of love he mentions "long-suffering." Provocation is an excellent test of the strength and depth of a man's personal religion; it is *trying* every way; but if the trial accomplish its purpose, also unspeakably precious. Nothing more human, more natural, than under provocation to fly into a passion and to lash with the tongue; but nothing more unchristian, nothing more revolting, than the licentious utterances of lovelessness. Love, by no means blind, looks on with pitying eye; even under provocation bears with the infirmities of our neighbor, content to bear a *long while*, and to wait hopefully, prayerfully, for his return to a better mind; and in doubtful cases, when two constructions are possible, she will ever give the benefit of the doubt to the supposed offender. She is *slow* to believe aught that may injure a brother.

Love is *kind*; the kindness is of that peculiar, tender sort which makes its owner *benevolent*; he has good will within, and he loves to show it without. His study and aim are to benefit others, and to have a kind, good, honest disposition towards them, in direct con-

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trast with the malicious and malevolent disposition of ungodly, unchristian, uncharitable people, who seem to derive happiness from being instrumental in rendering others unhappy, from acting the part of the enemy who ever mars the field of God with noxious weeds (see the parable of the tares).

"Love envieth not." It is not merely envy—or the feeling of discomfort and uneasiness engendered by the sight of another's superiority or success, not unmingled with a certain degree of malice and hatred—but also jealousy, or the odious feeling which resents another's enjoyment of what we may not enjoy ourselves, which is here utterly repudiated on the part of love; the very conception of the ravings of an envious, jealous disposition in connection with love is simply revolting; and I believe that even where the word "jealousy" is used in the ordinary acceptation, the statement just made will stand, and that pride, selfishness, and suspicion hold sway in lieu of love. It is certainly one of the most striking features of a true, loving, Christian disposition that it allows itself willingly and cheerfully to be eclipsed by the more shining merits of another, and that instead of indulging the vicious, mean, Rochefoucauldian satisfaction, it exults in the welfare of the brotherhood.

"Charity vaunteth not itself, is not puffed up." Self-complacency and vainglorious self-inflation are not pleasant to behold, for they tend to idle, arrogant, boastful speech and conduct, and their presence is incompatible with true love, as a moment's reflection must show. The proud, conceited man, as he exalts his own merit and ability, undervalues the excellences of others; or, if we apply the matter to God, he makes no proper return for Divine mercy and goodness in the leadings of Providence, and in the spirit of Nebuchadnezzar exclaims: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (See Daniel ii. 30, sqq.) True love, moreover, is less concerned about the praise of men than the approbation of the Father who seeth in secret.

"Doth not behave itself unseemly." The drift of this thought may be gathered from the sense of the original, which primarily denotes a *deformity*, and I take it to mean any and every exhibition of conduct that reveals *moral deformity*, so that, *e. g.*, not only the arrogant pretensions of those laying claim to the gift of tongues at Corinth, but scornful, haughty demeanor in speech or deportment, lordly airs and contemptuous treatment of the poor, or of unfashionably dressed folk, are here also referred to.

To a Christian mind such displays of unseemliness, whether they occur in fashionable churches or in society, are painful and offensive; and the heart that is filled with the love and spirit of the Master can nevermore exhibit such deformities.

That love is eminently unselfish is asserted in "seeketh not her own"; but the contrast is decidedly subjective, that is, it relates to the antithesis between a man's love and his selfishness. Prompted by the latter, he seeks his own profit and advantage, degenerates to the dwarfish dimensions of his own personal affairs and interests, while under the stimulus of the former, he looks at the supreme concerns and necessities of the Church, of man kind, and, in the spirit of St. Paul, "seeks the profit of many that they may be saved" (I. Cor. x. 33).

When we further read that love "is not easily provoked," we have not a simple repetition of verse 4, but a greater precision of statement in the logical connection that even the disregard on the part of others of our *own* interests, of what relates strictly to our *self* love, so far from yielding to the ebullition of anger, restrains and subdues them; and proves her heavenly origin in "thinking no evil," which imports not that the Christian under great provocation thinks not of retaliation, of rendering evil for evil, but that, duly moved by love, with full knowledge of evil intended or inflicted, he makes no note of it, or, in commercial language, he does not *book* it, and with a full and hearty pardon cancels every trace of the offence.

If "iniquity" denote the unjust and wicked practices of others, and "the truth," the Divine message of the Gospel, we must not be satisfied with the rather tame and flat thought that love does not rejoice in the punishment of evil-doers. Love abhors *sin*, but not the sinner, who is to be converted from the error of his way; his downfall, surely, cannot be an occasion of rejoicing, but his resurrection from the death of sin, his recovery and salvation, and that not only in isolated cases, but wherever iniquity, unrighteousness, and evil are met and conquered by the truth, love breaks forth in exultant rejoicing (cf. Col. i. 5 with II. Thess. ii. 13).

In the delineation of love we have still to consider the four positive traits, that she beareth, believeth, hopeth, and endureth all things. We can hardly err in urging both an ethical and religious application, *ethical* in our relations to man, *religious* in our relations to God. When love is said to bear or cover all things, we behold her casting her mantle over a brother's infirmities and shortcomings, for the brother's sake and for God's; when she believeth all things, it is with generous confidence in the brother's hidden uprightness, and trust in the overruling wisdom and goodness of God; when she hopeth all things, it is hope of an erring brother's repentance (*dum spiro spero*), and of ultimate triumph of the kingdom of God; and when she endureth all things, *patiently* and meekly suffers adversities, it is both for the brother's sake that the Gospel may have free course, and for God's as a token of manful, courageous, unflinching perseverance in the good fight.

Such are the lineaments of ever-during love, *unfailing* and *unfailing* tokens of her blessed nature and her beatific ministrations; never weary, always going about, kindly in thought, word, and deed, and conforming to the Lord's own example. And herein she is essentially different from, and infinitely superior to, the more brilliant and imposing gift of prophetic utterance, of speaking with tongues, and excelling in knowledge. This is not the place to enlarge on the strictly ephemeral character of the gift of tongues beyond the simple remark that the tongues, were not *languages* in our acceptation of the term, for those who exercised that gift were not understood by others, and therefore could only edify themselves. (See chap. xiv. 2-4.)

Concerning prophecies, as vastly inferior to love, it may suffice to say that while love is represented as blooming in perennial beauty, so that her blossoms never fall (cf. *ἐκπύπτει*, verse 8), the gift of prophecy itself, and all its utterances, are necessarily doomed to cease and vanish, when fulfilment sets in, when the hidden becomes revealed, and "all, from the least unto the

greatest" shall know the Lord (Jer. xxxi. 34). To expatiate on love appears to us far more profitable than to attempt the difficult and almost invariably unprofitable exercise of interpreting *unfulfilled* prophecy, when the interpreter mostly appears in the problematical character of a prophet. Far better to act on the Lord's advice and rebuke to the apostles (Acts i. 7, 8).

Similar is the apostle's estimate of *knowledge*, which he connects with prophecy; for—as will appear more clearly below to the student or scientific inquirer in the highest sense, as well as to the seer—only partial glimpses of the undisclosed, the unknown, and the future are afforded *now*, glimpses to be exchanged for the full, entire, and transcendent glory of the perfect consummation and accomplishment of the kingdom of God.

Let me call attention to the beautiful coincidence of thought in the word "perfect," which elsewhere is used to describe "ripe manhood" (ch. ii. 6, iii. 1, xiv. 20; Eph. iv. 12), in order to unfold the striking illustration of an advance from a lower to a higher, to a perfect, state of knowledge by the analogy of human development in language, thought, and judgment from childhood to the full maturity of manhood.

Although ethically and intellectually such development is by no means universal, of which the childishness and unreasoning caprice of many who are mature in years afford painful evidence, the mature Christian should follow the apostle's example, and do away, fling aside, once and for aye, whatever is childish, remembering that what is graceful and charming in childhood becomes often contemptible in manhood; and all good Christians obeying the promptings and dictates of love have the blessed promise and assurance that with their advancement to perfect manhood in Christ every vestige of earthly imperfection and human childishness shall be put away, and their piecemeal and patchwork knowledge (see the meaning of *ἐκ μέρους* and the versions on verse 9) give way to perfect, all-embracing, and all-explaining knowledge.

For just reflect on the marvellous contrasts of *now* and *then*, of imperfect, obscured, illusory sense-vision, and perfect, clear, unobstructed, immediate *intuition*, as graphically unfolded in the figure of an antique metallic mirror, which, though burnished and polished to an exquisite degree, is after all only a poor, deceptive, and illusory medium for true and accurate contemplation and perception. Before such a mirror stands man, and has been standing, through all the ages, and when he interrogates the reflected images for an answer to such questions as, What is the origin of the world? or, What is the origin of evil? or, Why is evil allowed? the mirror becomes a sphinx, and the answer a *riddle* (*αἰνίγμα*).

The solutions offered by the atomic theory, the various development-theories, the evolution-theories, by transcendentalism or fatalism, are all equally unsatisfactory, illusory, and enigmatical, and apt to remain so until, with the removal of the mirror, the withdrawal of the veil, and the dispersal of the cloud, there shall come a simultaneous enlargement of human capacity, an infinitely greater power of perception, an advancement from glory to glory, when with the unobstructed face-to-face contemplation of the Godhead we shall know even as we are known, that is, we shall be as God. (Cf. verse 12 with Gen. iii. 5.)

In dealing with the difficult words, "And now abideth faith, hope, and charity, these



three; but the greatest of these is charity," it is important to bear in mind that the logical connection requires us to understand that faith and hope are *not* used here in the formal and barely terrestrial sense, but employed according to their undying, celestial contents, so that while prophetic intuition and intellectual knowledge, seeming only temporary, instrumental, and transitory purposes, pass away; faith and hope, as centring in and emotionally united with and inseparable from the *Divine*, remain.

(In support of the theology of this passage, Rom. iv. 10, xii. 6, xiv. 23; I. Cor. xii. 9, xiii. 2; I. Thess. i. 8; II. Thess. ii. 12; Tit. iii. 8 and especially II. Cor. v. 7, should be studied for the different meanings of the term "faith," which is here not *fides salvifica*.)

Faith and hope remain, for we have reason to believe that, in the perfect state, there will be gradations of glory; yet among the three love is greater than either, for she is "the bond of perfectness" (Col. iii. 14); and more than that, love is God himself (I. John iv. 8, 16). If I understand the apostle's meaning in this, one of the sublimest passages in his epistles, I cannot resist the feeling (for beyond that the matter cannot go) that he conceives hope and faith striking root in love, and deriving from love—that is, from God himself—the germs and nourishment of immortality; and is it too daring a conjecture to think that this feeling was uppermost in the hearts of the reformers when they gave us the magnificent collect for Quinquagesima Sunday, which for felicity of diction and profound truthfulness may challenge comparison, while its glowing pathos reëchoes one of the loftiest conceptions of the New Testament, drawn from the souls of St. Paul and St. John, to both of whom were vouchsafed visions of the celestial glories? (Cf. II. Cor. xii. 1 with the Book of Revelation, *passim*.)

#### LITTLE EFFIE'S DREAM.

A True Incident.

BY EMILY THORNTON.

It was a lovely morn! A cooling breeze  
Was playing hide-and-seek amid the tops  
Of silver maples, and with gentle breath  
Was blowing back and forth the willow boughs  
That drooped above the waters. Then the sun  
Broke forth, and fell in tangled, shimmering  
beams  
Through dancing tree leaves, to the rich, green  
grass,  
Seeming to woo young children to their play,  
Amid the outside splendor. Looking forth  
From a low lattice, stood a lovely child  
Of but six summers. Dreamy eyes were bent  
Upon the flowers and trees, but yet no sign  
Of playfulness appeared. Her mother's voice  
Then asking, "Why is Effie standing thus,  
So still and thoughtful?" brought this strange  
reply:

"I dreamed a dream last night, mamma,  
I wish it might come true;  
I think and think of it all day,  
And now will tell it you!  
I thought I wandered far away  
From home, and night was near;  
But when I would return, I found  
I could not make you hear.

"I just was getting real afraid,  
When right before my feet  
A city rose, where angel forms  
Passed through each golden street.  
Such lovely flowers, and trees, and birds,  
Such music filled the air:  
Nothing I ever saw, mamma,  
Could with it all compare.

"Then, too, I saw a gate all pearl,  
To which I quickly flew:

I knocked upon it with my hand,  
As hard as I could do.  
'Who's there?' I heard a voice inquire,  
Above the music's din;  
'It's only little Effie Wood,  
So please, God, let me in!'

"Then quick a kind voice bade me 'Come,'  
The gate was opened wide;  
A Holy One my small hand took,  
And drew me to His side.  
Mamma, I can't forget that dream,  
All day that place I view;  
I cannot run, I cannot play,  
I wish so it were true!"

The mother sighed; she could not join the wish;  
And yet, regardless of her aching heart,  
It did come true. Before three days had passed  
She saw her darling sicken, saw her die.

Then, while her tears were falling, she recalled  
That dream, and saw her knocking at heaven's  
gate,

With the sweet words, "Only little Effie Wood,  
Please, God, let me in"; and so found comfort.

#### THE KINGDOM OF GOD.

BY THE LATE CANON KINGSLEY.

What is the kingdom of God? Certainly it must be a kingdom of which God is King. Now a king will, of course, make his kingdom a picture of his own mind and character; he will make such laws as please him; he will command all his subjects to live in the way which pleases him; and, therefore, it must be a good kingdom, established on good laws, just, fair, and equal, because God is good and just; useful and helpful, and full of blessings to all who belong to it, because God is loving and merciful, and His mercy is over all His works. Moreover, it must be an orderly kingdom, in which all goes on according to fixed laws and rules, for God is a God of order. He is the Eternal Being, in whom is neither disorder, disagreement, or change. Moreover, it must be a kingdom of duty, in which every one has a work to do, and is bound to do it; for God is a God of duty, who has set to every man his work to do, in obedience to Him, according to the pattern of the Son of Man, the only begotten Lord Jesus, who says forever to His Father, and our Father, "Lo, I come to do Thy will, O God." Even so must every man say who is in God's kingdom, Lo, I come, as Christ came, to do Thy will, O God. Moreover, it must be a kingdom of love, charity, fellow-feeling, and help between all the subjects. For God himself is love, and being love itself, He would never ordain a kingdom in which His subjects needed to quarrel with each other, or to injure each other, or even to keep selfishly apart from each other, each looking only after his own interest. For selfishness is utterly contrary to the mind of God. God is love. And selfishness, and competition, which is the first-born child of selfishness, are contrary to love; and, therefore, God must abhor selfishness and competition, and He never would have ordained them as the root and ground laws of His kingdom. No. All God's subjects are surely meant to do their duty by each other, to care for each other, to help each other—knit together in one bond of brotherhood and love.

But you may say, "That is what God's kingdom is like, what its character is; we wish to know more; we wish to know which is God's kingdom, and where is God's kingdom?" Rather, my friends, where is it not? Show me the place or the thing which God has not made, and then I will confess that there God's kingdom is not, there God's laws

have no force, and there God's righteousness is of no use. But who will show me the thing which God hath not made? In God we live, and move, and have our being, though He be not far from every one of us. And yet man asks, Whosoever you or I are, or can be, to all eternity, we are in the kingdom of God, either as faithful, loyal subjects, living according to God's laws and working God's righteousness, or as rebels, pretending to be our own masters, which we are not, and refusing to obey God's laws, and, therefore, fighting against God and God's laws and God's whole universe, and bringing on ourselves misery and perplexity, and, if we persevere, utter ruin. And the laws of God's kingdom are all and every rule which He has laid down by which men ought to live and behave toward God and toward each other, in justice and honor, in charity and fellow-feeling, in love and usefulness, and in order and obedience, where obedience is due. Those are God's laws, which the Lord Jesus kept, and so fulfilled the righteousness of God; and just as far as we obey these laws we shall be partakers of God's righteousness. And if you seek first God's kingdom, if you try to find out what God's laws are, and resolve to keep them in your dealings with your fellow-men, then shall all good things be added to you: you must prosper, because you will be working according to the law which God laid down when He said, "Let us make man in our image, after our likeness, and let them be fruitful and multiply, and replenish the earth and subdue it."

What those laws are you all know. The holy Church, which God has appointed for the keeper of His laws, to declare them to men, has told you, and tells you Sunday by Sunday. Do what she teaches you, and you must prosper. Live as Churchmen, men who believe that they are in God's kingdom, under God's laws, and all will be well. Live, I say, as members of the Church, as men who are members of one body, bound to think not merely each man of his own selfish interest, but of the good of his fellow-creatures. Live as members of the Church, who have a duty to God and to each other, and who feel their duty is the first thing to be looked to, and then have faith in God. Believe that because you are in God's kingdom, doing your duty in it will always pay you, actually pay you, even in this life. For what you sow, that you shall reap. God's commandments are life, your life; and by keeping them you will not only be able to love life and see good days here, but you will enjoy life everlasting in the world to come.

I will give you one instance of what I mean, of how people would be better off in their worldly affairs if they would seek first the kingdom of God and His righteousness. I read the other day a book, written by a man most learned in such matters, which showed, sadly enough, the enormous waste of money, and labor, and time, and human life, in England, which comes from selfishness and disorder, from people being careless of the good of the country, careless of their neighbors' interest, careless of their own true interest, in their selfish haste to get what they wish as soon and as cheap as possible. And this wise man showed how, by trying to get things too cheap, we really get them very dear, and very bad likewise. He showed especially that in our great cities, from selfishness and carelessness, disorder, and lawlessness in trade, there are often five men keeping shops, or selling



an article, where one would have sufficed; and that these five, having to struggle for their living against each other, they cannot live save by adulterating their goods, and then charging too dear for them; taking such bad care of their workmen that they fall into all manner of diseases, which shorten their lives; and often encouraging all sorts of drunkenness, and filth, and villany in their houses. And that, though these traders, most of them, cannot live honestly if they tried, yet that dishonesty does not pay them; that they fall daily into bankruptcy and ruin; and that meanwhile all this mismanagement costs the public so much, that if certain trades were set right, and directed on a plan worthy of a righteous Christian nation, and not in the fashion of a tribe of savages, there would be a saving of money every year equal to the rental of the whole land of England. And then he shows how those same trades in Paris, by agreeing among themselves and with the government to carry on business according to just and rational principles, looking not to their own selfish interest merely, but to the good of the country and of their fellow-creatures, have contrived to keep themselves prosperous, keep their workmen healthy and respectable, and to supply the public with cheap and good articles, at a saving to the city of Paris of many thousands of pounds every year.

Now this is one instance of how good things are added to men, how they may thrive and prosper in worldly matters, if instead of saying first, "How shall I eat? How shall I be clothed? How shall I get all I can for myself in this selfish scramble of life?" they will seek first, even in mere trade matters, the kingdom of God and His righteousness; that is, if they will first find out what the laws are by which God has ordained that man should live for his country and his fellow-Christians, and determine to do what is just and righteous by them, trusting to God to see that he shall not thereby lose the daily bread which our heavenly Father knows that we have need of before we ask Him.

And so we shall find it in small matters as well as great. Oh, if men's eyes were but opened to see the kingdom of God and His righteousness; to see how well made the kingdom of nature is; how still better made the Church, the kingdom of grace, is! Oh that they would see that by keeping the laws of God's kingdom, the simple old laws of justice and love, between man and man, which they learnt in their Catechism at school, they would keep themselves in the path of peace and prosperity, of honor and happiness, and save themselves a thousand miseries which fall on those who make haste to be rich, and pierce themselves through with many sorrows; and fall into foolish and hurtful lusts which drown men in destruction and perdition! Oh that they would believe that God's laws are life to them and their children after them, because they are the laws of a Father who knows their necessities before they ask, and their ignorance in asking, and has put them into the world that they may thrive and not perish, that they may be happy and not miserable!

Oh that they would learn that in God's presence is life, and at His right hand are pleasures for evermore! Oh that they would learn this! But nothing will teach them save the Holy Spirit of God. Truly, we all have need to ask for Him by diligent prayer. To ask Him to come to us, to open the eye of

our souls and show us the things which belong to our peace and the path of life; that we may see that though all man's inventions and plans come to an end, yet God's commandments are exceeding broad. Broad enough for rich and poor; for scholar, tradesman, and laborer; for our prosperity in this life and our salvation in the life to come. Namely, "Trust in the Lord, and be doing good. Then thou shalt dwell in the land, and verily thou shalt be fed."

"For I have been young, and now am old; yet never saw I the righteous forsaken, or his seed begging their bread."

#### I KNOW THAT MY REDEEMER LIVES.

BY MRS. R. N. TURNER.

One sweet and solemn joy I have  
Amidst the chance and change of life:  
It shines upon me, strong and true,  
Through smiles and tears, through hope and strife.  
O blessed thought! O faith Divine!  
What joy and peace thy presence gives!  
Though other hopes be lost to me,  
I know that my Redeemer lives!

He lives, as He once lived on earth,  
The Friend—compassionate and true!  
No pleading prayer, but He still hears;  
No sorrow, but He helps us through!  
Are any tempted? He is near!  
Is sin a burden? He forgives!  
O hope, that ages have not dimmed—  
I know that my Redeemer lives!  
O worldly-wise! how can you doubt  
The precious story of the Cross?  
How can you fail to find the Lord—  
Or, missing Him, survive such loss?  
Through ages dark, through centuries dim,  
The Light of all the world still gives,  
Its ray Divine, which shall not cease!  
I know that my Redeemer lives!

#### HOLY BAPTISM.

Holy Baptism, what is it? "A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." That our Church teaches, and we must accept it. You shrink from the responsibility of putting on the armor of Christ; while you are waiting, and hesitating, what guarantee have you that you will live even one day longer? Holy Scripture reads, "In the midst of life we are in death"; and again, "Ye know neither the day nor the hour wherein the Son of Man cometh." Therefore we must be prepared to be called away at any moment; and, oh, if we are not prepared, what a coming for us will our Saviour's voice be, saying: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41).

You ask if you cannot be saved without Holy Baptism. No! In Holy Scripture you will find text after text where we are commanded to be baptized for the remission of sin. What right have we to expect our heavenly Father will care for us if we pay not the slightest attention to His commands? Our watchful spiritual enemy is ever spreading for us his snares; but we must not be cast down and discouraged. Our Saviour is more powerful, and if He sees we are in earnest and wish to be His disciples, He is ever present to strengthen and guide us. Many have humbly bowed their heads to bear the yoke, and then have shrunk back discouraged from their daily and hourly trials. Nevertheless, it is only he that endureth to the end that shall be saved.

Then onward with courage—onward with love; suffer the trials of to-day without one fear of to-morrow's pain. Say, I will trust Thee, O Lord, and every morning welcome Thy cross. In moments of weakness, fly to Christ in prayer, remembering we can do all things through Christ who strengthens us.

Excepting by Holy Baptism we do not belong to Christ's Church.

St. John iii. 5 says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now I hear you say, But can water do all this? No, nor have I claimed that water can. But Holy Baptism can and does. Because Holy Baptism is a sacrament, and a sacrament has two parts—an outward visible and inward spiritual. These Christ has made inseparable, and they are the ordained means whereby we are engrafted into Him, who is Himself our salvation, a second Adam—Jesus Christ. We receive grace and life through Him to remedy the sin and death we received at our birth, from the first Adam. St. Paul says that "we who are baptized must reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). We can do nothing of ourselves, but must fall back upon the grace which we received first at our baptism. But, you say, May not one sin after baptism? Yes, most surely, if we forget whose members we were made; but if we earnestly strive to do right, grace will be given us to resist temptation. But try our best, time and again we will fall into sin, but our Saviour is watching us with love and pity, ever ready to help us begin again if He sees we are sincerely sorry for our sin. The way is narrow, the path difficult, dangers without number skirt our path; but fix your eyes on Christ, the Way, the Truth, and the Life, remembering that He suffered far more than we ever can suffer.

Wouldst patient climb thine upward path,  
Look ever on the Lord,  
And step by step His footsteps tread,  
Thy model and reward.

Our Almighty Master appoints to each of His servants his special work for every hour of the day. Submissive and trustful, take without questioning the cross He gives thee. By this you will prove your fidelity, and purify your heart.—*S. H. in Parish Paper of the Church of the Holy Trinity, Jersey City.*

#### FUNERALS IN THE ROCKY MOUNTAINS OF COLORADO.

BY A. L.

Funerals are at all times sad, but there are some in wild districts which are peculiarly so, and with them a picturesqueness which is touching. Very different are these lonely burials from those cold formal ones of our city cemeteries. It is not unfrequently on the Rocky Mountains that we find on some bleak prairie knoll or steep mountain-side a rude headstone, or more often a rough board, telling of the resting-place of some pioneer, miner, or mountaineer of days gone by, who had been buried with but little ceremony more than the rough and perhaps strong pity of comrades who have often nursed the sick man with as much tenderness as a mother. Common, too, is it to find graves with a little fence around them near to the farmyard of some backwoods rancho, the last home of one of the household, too far from any town for more ceremonious burial. Around these are



frequently gathered the white quartz or crystals of the rocks in some device or monogram, generally the initials of the deceased, whilst an edging of cactus tells of the hands of thoughtfulness and affection. Too often, however, we are pained with the seeming forgetfulness and careless disrespect shown for the dead by the too busy money-making, on-rushing living, in neglected weed-covered tombs. In one little village we knew, however, of a case where, two or three times in the year, an old hunter, once a chamois hunter of Switzerland, and now a Nimrod amongst Rocky Mountain bears and deer, used to take all his family to the spot where a son who had been killed by a gun accident was buried between two fir-trees.

In the high ranges of our mountains, 10,000 feet above the sea level, we have a series of broad, basin-like meadows—parks, as they are called, primeval lake bottoms, entombing the fossil life of the ages, surrounded on all sides by steep, snow-clad mountains, charming places in summer for a ride over the breezy, flowery turf, but desolate and bleak in the extreme in winter. Scattered here and there over this once primeval lake bottom are a few cabins and ranches of cattle-herders, generally from six to eight miles apart. We crossed this region one day in winter, rousing up from the rolling prairie many a herd of antelope, tripping lightly over the snow like creatures of air, or gathering in a thick phalanx, wheeling and circling, and finally halting on the top of a knoll to view the intruder; at other times a snow-white hare (commonly called a jack-rabbit) would spring from its form under the hoofs of the mule, and fly like a ghostly thing over the snow, vainly pursued by my faithful shepherd dog. Again and again we had to halt at streams almost impassably frozen. It began to snow heavily, and the keen north wind blew clouds of drifting snow from the mountains. We were glad at last, after a twenty-mile ride, to take shelter at a country inn at the edge of the park. There were a few freighters and herders gathered around the stove, who were talking of the death of a child of the proprietor. Its corpse was then lying in the house for burial. Finding that I was a clergyman, despite the oil-skin and rough togger of the park, my services were asked. A few words of comfort out of the family Bible, then a wagon drove up to the door, and our party of herders and mountaineers, in their blue military cloaks, walked to the grave dug on the top of a bluff, looking over that desolate prairie basin. The mountain slopes enclosing it were shrouded in snow-storms, and whilst the snow fell fast around us we repeated that ever beautiful service entirely new to those who were present.

Perhaps seldom in a man's life are there moments more impressive; the sermon of the unquestionable fact of the dead body before us claiming at once the respect of those men. To speak of the resurrection in such a place, with such a scene, and in such company, is a very different thing as it seemed to the accustomed service of a city cemetery. As we rode home through the firs dripping with snow, one of the mountaineers remarked with much quietness, "We all respect death." And is it mere sentimentality—or what is that spirit which follows after such an occasion—that whilst we are having frigid, lifeless services and an unmanly sentimentality in many churches, from such a little common occurrence of our backwoods

there comes that touch of nature, I would rather say of the Spirit of God, which makes all men kin?

### SHORT SAYINGS ON SEVERAL SUBJECTS.\*

Charity does not consist in flattery or in imitation; but rather in holding fast that which is good, and in speaking the truth in love.

In the providence of God, the Church of England is the historic link which connects the Church known as the Protestant Episcopal Church in the United States of America with the Church founded by Christ.

Through the Church of England have been handed down to this Church the faith, sacraments, and ministry of the Apostolic Church.

This Church is the rightful representative in this particular country of that Universal or Catholic Church in which we profess our belief in the Creed.

It does not claim to be the Catholic Church, because no part of a thing has a claim to be considered the whole of that thing.

It is a living part, branch, or member of the Catholic Church, and is entitled to the spiritual allegiance of Christians in this country.

The name which it bears serves the purpose of distinguishing it in law from other bodies of Christians.

All bodies claiming to be Churches are, under the law in this country, merely so many societies of its citizens.

All of these societies are equal before the law; and the claim of one to be the Church is, so far as the law is concerned, as good as the claim of another.

Hence, they all need, and all use, some distinction in the eye of the law, in order that they may have the benefit of the law. Dutch Reformed, Roman Catholic, Presbyterian, are legal names of some other bodies which stand before the law in the same position with the body known as Protestant Episcopal.

The name of this Church practically serves the further purpose of showing the grounds upon which other bodies remain separate from its unity.

It is called Protestant by the Romans; and Episcopal by those who have laid aside the authority of the *episcopi* or bishops.

It is an unhappy consequence of the divisions of Christendom that the Church needs a name at all.

If the Church were in one communion throughout the world, it would be known now, as it was in apostolic days and long after, by the name of its place of residence.

As we read in the New Testament of the Church at Antioch, the Church of Ephesus, the Church in Smyrna, etc.; so we should now hear of the Church in Connecticut, the Church in Pennsylvania, or the Church in the United States, etc. No other designation would be needed.

For the union of all the members of the Church, in one visible communion throughout the world, we should ever pray; following the example of our Blessed Lord, who prayed for all His disciples that they might be one.

While we deplore divisions, and pray for the restoration of unity, we should not make unworthy concessions, nor take unlawful means to hasten the restoration.

This prayer must be made in humility; in the patient waiting for God's own time; and in faith that He will bring some good out of existing evil which it is beyond our power to foresee.

\* From the Rev. Dr. Seabury's Manual for Choristers.

## CHILDREN'S DEPARTMENT.

### A LESSON FOR LENT.

"All things come of Thee, O Lord! and of Thine own we give Thee," sang the sweet high trebles of St. James's choristers, and all the thirty boys breathed a soft "Amen" as the notes from the organ died away into stillness, and the congregation rustled softly into their seats again. There was a little pause, during which Gussie Anderson leaned over to reach her hymnal, and began turning over the leaves, while she wondered what hymn the rector had chosen.

"Wednesday of this week being the first day of Lent, commonly called Ash-Wednesday, there will be Divine service in this church at eleven o'clock in the morning. Also, Evening Prayer will be said at five o'clock, and on every afternoon at the same hour until Holy-week."

Ash-Wednesday! What a start Gussie gave when she heard that, for I'm sorry to say she hadn't been paying enough attention to the epistle and gospel to notice that they were those for Quinquagesima Sunday. The big black eyes had been so busy noticing complacently that the satin bows on Mamie Ransom's hat were not nearly so fresh as her own, that the solemn words went in at one ear and out of the other, without making any impression at all on the busy brain. Now she woke up, and set about thinking what she had better give up that Lent.

It would have been much better to have listened to the sermon, and made her resolutions afterwards; but Gussie forgot all about that, while she powdered carefully as to which she really did like best, dessert or cake and sweetmeats; and after she had decided that cake and preserves were nicer than puddings, she woke up again to find that the rector was saying:

"And you, my dear children, remember that Lent should not consist alone in the giving up of some favorite article of food, but the trying to overcome some fault. The bearing always in mind of the favorite sin, whether it be selfishness, ill-temper, or, worst of all, untruthfulness, will bring you much nearer the true meaning of Lent than the going without food, which, while it is wise to deny ourselves, and in that way to teach the body subjection, is after all only a reminder, as it were, of the greater sacrifice needed on the part of the spirit."

Gussie was old enough to understand this, and looked severely at her brother Bob, who was wiggling a little, and gazing with vacant eyes at the beautiful chancel window.

The sermon was ended presently, and the service over, Gussie walked slowly home beside her father, thinking it all over. For Gussie Anderson was a girl who always did a good deal of thinking. She was very quick and bright at her lessons too, had more good-conduct and good-lesson marks than any other girl in her department at school, was a very helpful little girl at home, and dearly loved her brothers and sisters, but she had some faults, and perhaps as you read on you'll find out what they were.

Spring comes much earlier in the pleasant land where Gussie lives than it does to us. For instance, the blue-birds were singing that Sunday morning as the little girl was walking home from church, and on a budding elm-tree branch a robin was twittering. The faintest tinge of green was creeping over the



dead and rusty-looking grass, and the south wind brought a perfume of violets and anemones on its wings. The crocuses were in bloom, standing up very straight and stiff in their brown bed, and Gussie stopped to gather a bunch on her way into the house, and ran upstairs with her hat and cloak still on to knock gently at a door, and then crept softly into the carefully darkened room where her eldest sister lay suffering all the miseries of a bad sick headache.

"Crocuses! oh how nice! Thank you, dear," a sweet voice said faintly, as Gussie leaned over the bed. "Yes, the head's a little better, but I cannot get up yet; and, Gussie, don't you think you might take my class at the mission-school to-day? you know you did once last summer."

It was said half doubtfully, as if the elder sister was not quite sure, but there was no doubt at all in Gussie's voice when she answered:

"Of course I can, just as well as not; and I

heard him). I always have my lessons, and Miss Smith calls me one of her good girls in school. Yes, it's a great deal better for me to go without jelly and chocolate cake. I sha'n't forget and eat them once until Lent is over."

It was a funny little row of girls that sat in front of Gussie at the mission school. Almost everybody had on a calico dress this winter weather. Their hats were curiously battered and faded, as if they had seen a great deal of all kinds of weather, and the poor limp feathers and crumpled roses with which they were adorned waved and nodded mournfully as if to say that they were doing their very best to be pretty. But their little wearers sat very still considering, and tried to fold their hands over their old blanket shawls as Gussie did hers, and listened respectfully and admiringly to what she had to say.

For Gussie grew very eloquent, and said much more than she had intended to even. There was really something very pleasant in knowing that ten little girls were looking up

And the next day, too, until supper-time, when she took pains to refuse very loudly and firmly her father's offer of some honey, and stared reproachfully at Bob, who was spreading his bread thickly with that delicious stickiness and preparing to enjoy himself.

"Going without preserves all through Lent?" he inquired. "I'm not; but if I was I wouldn't tell everybody of it."

"You ought to go without something," Bobbie Anderson, and you know you ought," Gussie answered, entirely ignoring the unpleasant part of his remark.

"Oh yes, you can preach," mumbled Bob with his mouth full; "but I guess if you went without feeling so awful big it would do just as much good."

"That will do, my son," from his father put an end to the unpleasant discussion; but Gussie left the table feeling that she was a very misjudged person, at least as far as Bob was concerned, for didn't she always have her



"DO IT NOW."

suppose you'd talk to them about Lent to-day, Libby."

"Yes, dear, if I was able; but you can just remind them of the holy season, and, poor things! they have so little to eat at any time, they couldn't give up *very* much. I meant to tell them that to give up quarrelling or using bad words, and that trying to help their mothers, would be *their* best sacrifice; but, oh dear, this poor head of mine!"

"There, Libby, dear. You mustn't say another single word. I'll talk to them; I know just what to say. I've been thinking about Lent all the way home from church; and smoothing the clothes around her sister, Gussie tiptoed carefully out of the room.

"Yes, that's just what I'd better say to them," she was saying to herself, as she picked her way carefully down the muddy street. "I can remember almost every word the rector said about it this morning. Now I don't quarrel with my brothers, and papa said yesterday that I was unselfish. I heard him telling Libby (he didn't know that I

to her as a superior being; admiring her fur coat, pretty silk dress, and jaunty hat with its curling feathers, knowing too that they were wondering how a girl no older than they themselves could possibly know so much just because she was rich; and before the superintendent's bell rang Gussie had not only repeated the rector's words, but had added a good many of her own in a plain, straightforward way; and the good seed sank down in little wistful hearts and bore good fruit, some "twentyfold, some forty, and some a hundred."

Ash-Wednesday came and passed. Gussie stayed home from school of course, and went to church both morning and afternoon. Between lunch and afternoon service she took care of the baby for her mother, because Annie the nurse was taking her turn at church-going; and with the gentle, blue-eyed, helpless little creature in her arms so many good thoughts and resolutions came into Gussie's mind that she was ever so much pleasanter company than usual all the rest of that day.

lessons, and wasn't she *always* obliging, she'd like to know?

That question answered itself in a few moments.

"Gussie," called mamma, "would you mind coming up to rock the baby? Annie must put the others to bed, and I want to leave baby before she goes asleep."

"Oh no, ma'm, I'll be up in a moment; I've only got two more capes to look out." "Besides," to herself, "I know there isn't any hurry, baby always takes forever to go to sleep."

So Gussie buzzed over her atlas a few moments longer, when her eye caught a word at the top of a page of the story-book which lay open beside her, and travelled down that page, down the other, and several more besides, until the sound of the striking clock sent her flying upstairs, to find the baby snugly tucked up asleep in her basket, and her mother on her way downstairs.

"Why, mamma! the baby must have gone to sleep a great deal quicker than usual."



"No, I don't think she did; its half-past seven. Your geography lesson must have been longer than usual, Gussie."

"It wasn't the geography," Gussie had courage enough to confess that, and for a little while her comfortable thoughts about her Lent keeping were quite disturbed. But she felt quite as well satisfied as usual the next day, when she gave up a walk with the girls, to take the children out in the park, and the finishing of a most interesting story that evening to play a game of dominoes with Bob.

So the weeks of Lent slipped away softly and gently, while the sweet south wind blew stronger every day. Soon every twig on the elm-tree waved tiny green banners, the birds sang louder and more sweetly, the violets opened their blue eyes, and by Holy-week it was quite warm enough to sit out in the garden and read in the middle of the day.

There Gussie was sitting one warm afternoon, turning the leaves of the "Daisy Chain," feeling the gentle wind lifting and waving about the little locks of hair that lay on her forehead, her feet resting on the soft green carpet of grass, a delightful perfume of violets and lilies of the valley coming up from the flower-beds, and the great gray pussy sitting up, very straight but very sleepy, beside her.

"Lent is almost gone," she was thinking, "and I've kept my good resolutions, and it was dreadfully hard to do it when grandma was here and we had cream cakes for supper; and I've taken care of the children ever so much. Now there's Bobby—" But *what* about Bobby we shall never know, for just then her father came out of the house, with a paper in his hand, and came up to her, saying:

"Gussie, the baby isn't very well, and I wish you'd take this prescription the doctor has left down to the druggists. I can't find Bob. Do it now, my dear."

"Oh yes, papa; I'll do it," Gussie promised, while her father turned back to the house. "But there isn't such a dreadful hurry. The baby's just got a little cold. I'll finish this chapter. I *do* want to see what Ethel does next, she's *such* a queer girl."

So that leaf was turned, the next, and the next chapter begun and finished, while the sunbeams moved quietly away from the bench, and the afternoon grew older, the cat jumped down to chase a butterfly, and the white paper fluttered down on to the grass unheeded.

An hour afterwards Gussie started up to find that some one had opened the garden door in a great hurry, that Libby stood in it ringing her hands and calling,

"Gussie, where is that medicine? the baby has the croup!"

Without a word Gussie's shaking hands picked up the fluttering paper, and in a moment, with a white face and her great frightened black eyes wide open, without a thought that she was bareheaded and in her slippers, she was running up the street as fast as her trembling feet would carry her. People turned to look after her, little dogs barked as she flew by, and rude boys shouted, but Gussie was blind and deaf to everything but the blue and red bottles in the druggist's window such a long way up the street.

No one could have helped hurrying, with those anxious eyes watching him, and it was really but a very few moments—though it seemed *hours* to Gussie—before she was rush-

ing back again, and had flung herself headlong, bottles and all, into Libby's arms.

"The baby?" she managed to gasp.

"She's worse," was the answer. "Oh, Gussie!"

But that was not necessary; nobody could possibly be more miserable than the panting, wind-blown, mud-stained bundle that crouched in one corner of the nursery all the rest of the long hours of that sunny spring afternoon, her eyes never moving from the anxious faces bending over the baby, and her ears deaf to all sounds but the hoarse, gasping breath that forced its way with so much pain and labor out of the little throat.

It was long after the gas was lighted, and the other children had gone to bed, before the anxious faces lifted and nodded to one another with pale little smiles, "She's better." Then Gussie crept away to bed, too miserably thankful to eat or look at any one; and when safe under the bed-clothes sobbed it all out between herself and the blankets.

"It's all because I thought I knew better than papa did that there wasn't any hurry. It's always the way. It's just as Bobby says, I always do feel awful big, and think I know better than any one else. But I never will again, *never!*" She sobbed until the tears choked her voice, and she had to steal back into the nursery to make sure that the tiny pale face on the pillow *was there* and breathing quietly before she could think of going to sleep.

Can you wonder that Gussie was very quiet the next day, and that the Good-Friday services sank deeper into the little self-satisfied heart than they had ever done before? or that even in that one short day, more than in all the six weeks that had gone before, Gussie learned the true meaning of Lent? or that when on Easter-day she sat in front of her sister's mission-class again, and looked at the battered hats and torn and faded shawls, it was with very different feelings from those of the last time?

The girls began to tell her of their Lent keeping.

"You see," said Sarah Jane Evans, whose red hair stood out in a series of kinky curls around the pleasantest freckled face you ever saw; "you see, I works in the pin factory, only half hours though, I'm so little, and I gets home every day at three o'clock; but I *am* tired! Well, I mostly used to go and sit in the park for a bit of air, and to see the little girls go up and down, who don't have to work. But there's our Jimmy, he hasn't got no bone in his back, you know, leastwise he can't never sit up; and he has to stay alone all day, while mother's out to wash, with only the cat for company. But my! he *is* cross. When you talked to us about giving up something this Lent, I couldn't think of nothin' harder than not going to the park no more, and sitting with Jimmy. I didn't want ter, and he wasn't nicer a bit at first, and sometimes I used ter slip my shawl over my head and run off towards the park, but I always did come back, and by and by Jimmy he cheered up, and we had real good times. It wasn't much, you see, miss; I really feels ashamed to tell; but it's all I had to do."

And so it was with all the rest, each one had found some *real* sacrifice to make; some *real* thing to give up for the dear Lord's sake through those long six weeks. So Gussie's eager words had grown abundant fruit, while the little girl herself could only feel miserable

and ashamed enough when she remembered how self-satisfied and safe she had felt that Sunday talking to these same girls; nor could she feel happy until she had poured all her sorrows into their sympathizing ears, and with blazing cheeks and stumbling tongue had told them how nearly her thinking that *she* knew better than every one else had cost the baby her precious little life.

"Never mind now," said Sarah Jane; "you're sorry and we're sorry; you've *learned* a lesson and we've *had* a lesson; now let's all be comfortable."

But Gussie couldn't be comfortable until she had sobbed all her trouble and shortcomings into her mother's ears, who sympathized and comforted the sorrowful little heart, and then gave her to learn for her very own, as her motto for years to come, what text do you think? Why this one, "Let him who thinketh he standeth take heed lest he fall."

### A SHORT LESSON FOR GIRLS.

BY L. M. R.

Miss Chester's pupils, of whom there were some eight or ten only, had a habit of gathering around her on winter evenings, after tea, before the lights had been brought into the drawing-room. Miss Chester had been left sole heiress of a beautiful country home, but without the means to keep it up; so, being no longer quite young (wild horses would not draw her age from me *now*), and desiring above all things to continue the quiet life at Fromes, she decided to take two or three young girls into her family, and strive to educate them as responsible beings, and not as mere bubbles on a frothy sea. And her object was crowned with such success that, before five years had passed by, the number of her pupils had increased to ten—beyond which number she would not go. She had, of course, been obliged to add another teacher to the establishment, but this was no great trial, as Miss Day's aims were as high as her own. No one knew the hours spent by Miss Chester in prayer for her children, as she called them; and the hope and desire of her heart was to see these girls, whose influence and power in after life must spring from the seeds sown in youth, enter the world armed against sin, and strong in the strength which alone is enduring.

As I said, these girls gathered about her every evening, and usually she would recite fine bits of poetry or prose, and once in a while give them scraps out of her own past—but of that past, however, connected with the plain gold ring she wore; with the flowers in her drawer, faded many a year ago; with the grave she so often visited, and from which she always came away comforted: this dear subject, entwining itself closer and closer about her heart as the years passed by, was too sacred for unsympathizing ears to hear.

This evening Miss Chester announced her intention of telling them a story.

"Oh, I am so glad, Miss Chester," exclaimed Laura Anderson, the spokeswoman on most occasions. "And don't you think it might be a love story?"

The room was dark except for the flicker of the open fire, which may account somewhat for Laura's bold request, for her cheeks grew scarlet as she spoke, and Mally and Dora, her neighbors, gave free vent to their surprise at her audacity.

"What a stupid!" whispered Dora and



"Oh Laura, how could you?" with a shake of her wise head from Mally.

Miss Chester did not at first reply, and Laura very much feared she had offended her, and was on the point of impulsively begging pardon when her teacher's soft voice broke the silence.

"A love story, Laura? My thoughts were on something quite different; but you shall have your wish. True love is a happy, happy thing, and to raise ourselves to the purity and nobility of it is a lesson worth teaching. I had thought of giving you the legends of saints for several evenings, as, however overgrown by superstition they are, they have a beautiful line of truth running through them. The saint whom I will tell you about to-night will be dressed in a modern garb, and the scenes of her labors be placed here in our own land, that you may understand the lesson to be gathered from her life. And this that I tell you is a true story."

Laura Anderson whispered something about "saints and a love story" to her companions, which Miss Chester's ear was quick to catch.

"You will find, Laura, that saints have love stories, though you may forget it for the moment. Now I will begin, and when I have finished, see which saint I have been trying to portray."

"Near Deerfield, on the top of a hill, overlooking the village, stands a large brick house which you all have seen on some of our western bound walks. It has belonged from time immemorial to the Lathrops, a wealthy old family whose ancestors were supposed to have been prime favorites at the court of Charles the First. At the time of which I speak, Hester Lathrop was the only child, and heiress to the beautiful property, upon which they prided themselves so highly. I went to school with Hester, but grieve to say that her angelic goodness so overawed me that I never became intimate with her at all. But she won our respect and esteem from youngest to eldest, and we were unanimous in her praise. After we left school I saw more of her, and was always cordially asked to every entertainment given by Mr. and Mrs. Lathrop, who were known in the country for their hospitality and devotion to Hester's enjoyment. Had they had their will, balls and picnics would have been every-day affairs, and gayety without ceasing would have reigned supreme at Lathrop Manor. But Hester was very different, and though she accepted all in her quiet way, one could see that her heart was not in it. She strove to make others enjoy themselves, but never seemed to get any other satisfaction out of it all for herself. She was oftenest seen sitting by the bedside of the sick or dying, and the only times I saw her face light up with enthusiasm were at the recital of noble deeds."

"Ugly, I daresay," from Laura.

"No, Laura, she was beautiful. Her hair looked like spun gold when the sun shone upon it. I have never seen such hair; it was the admiration of all who saw her, and when beauty of form and feature were added, you cannot picture to yourselves what a lovely apparition Hester Lathrop was. But her chief beauty was ever the ornament of a meek and quiet spirit, loving her Father in heaven above and beyond all else. She had many admirers, but seemed to care for none."

"I thought——" began Laura, but a look from Miss Chester silenced her.

"One day we all received invitations to a garden party at the Lathrops', and rejoiced, as that promised unlimited fun. I have never seen such garden parties since. The large grounds were thrown open, and every pathway shone with many colored lights. It was like fairy-land, and Hester glided around in her white and silver gown like Queen Titania. She was more beautiful that night than ever, and several young men, whom I knew admired her, seemed quite of my opinion. One young man, a dear friend of mine," here Miss Chester's voice failed her for a moment, "came from quite a distance to be present; he was a cousin of Hester's. With him came a friend, an artist, who had just returned from a three years' stay in Rome. From the very first he seemed to have no eyes for any one but Hester, and I think we all felt that at last she had found her fate; and so we were not astonished when, soon after, her engagement to Stephen Chauncey was announced."

Miss Chester paused, her thoughts no doubt reverting to those happy days when the "dear friend" had been associated with her in all her joys and sorrows. The grass had been green for many a year where he lay, but the friend was waiting where she believed she should one day join him; and so, through all her grief, had come to her that blessed peace and strength which lets God work His will without repining.

"Mr. Chauncey was a man of uncommon genius and cultivation; but, although an admirer of all that was good, lacking in the faith that supports Christ's children. Do not understand me to mean that he was a scoffer at religion or a sceptic; no, he believed in God in a dreamy, unthinking way, which might have grown into unbelief; but he seemed to love and admire God's works more than God himself, the Creator of all he enjoyed. Hester was his idol, the very apple of his eye, and it seemed as if he were drifting more and more into worship of the visible, tangible manifestations of God's love. I have often seen him sit for hours studying Hester's face, and take her golden hair in his hands, and kiss it as fervently as any heathen would his idol. Once I was present when he did so, and Hester turned and looked at him silently."

"Stephen," she said in her soft, low voice, "would you love me less, and God better, were I to cut off this hair you admire?"

"Stephen gave her cheek a gentle tap."

"You would never do that, little one. Your hair is your pride, and mine too."

"Hester made no reply, but grew very thoughtful; and the next day we beheld her shorn of her golden locks!"

"Oh, Miss Chester!" gasped Laura, while a murmur of disapprobation arose from all. Only Mally, little golden-haired Mally, slipped her hand in Miss Chester's, and whispered:

"She was a brave girl, Miss Chester. I could not have done it."

"I fear there are few girls who could, under the circumstances, Mally; but it was the spirit that prompted her to do it that I wish particularly to impress upon you. As an act, it was perhaps quixotic, but it made a great impression on beauty-loving Stephen. At first he could not understand her object, but when it dawned upon him that it was to draw his love from the visible earthly to the Divine beauty, his gratitude knew no bounds, and not only was the impression made upon him a lastingly beneficial one, but hand in hand they walked through life, he ever

guided and strengthened by Hester's more perfect faith. And when her hair grew again, more beautiful even than it had been before, he seldom looked at her, with her halo of glory, without being reminded of the deep love she bore God, and of the sacrifice made for his own sake."

"Did not St. Lucy suggest that story?" asked Mally.

"Yes. You remember how her beautiful eyes were given for the conversion of her lover? Hester Lathrop is my ideal St. Lucy, and I hope that you all, my children, may learn to use personal beauty as a gift from God, and not set your affections on it. This is the lesson to be gathered from St. Lucy's life; and, true or legendary, it is a beautiful one. And now, that is all for to-night!"

### THE CHURCHMAN COT.

The following amounts, received since the completion of the endowment of "The Churchman Cot" for St. Luke's Hospital, Chicago, have been forwarded, to be used in its furnishing:

Gracie and Alice, their own earnings, and a gift from Grandpapa and Grandmamma, Waterbury, Conn.	\$1.25
—, Newark, N. J.	1.00
Ethel M. Godwin, \$1; and Maurice McGowan, Washington, D. C., \$1.	2.00
Frank, Dabney, and Bessie Crump, in memory of their grandmother, Holly Springs	1.75
Lizzie Crider, Middletown, Ohio.	25
W. B. R., Cooperstown, N. Y., for overcoming a bad habit	50
A part of Grace's Christmas money, Erie, Pa.	1.00
New Year's gift from Grace and Lloyd.	2.00
	<hr/> \$9.75

### COLLEGIATE AND ACADEMIC.

DEVEAUX COLLEGE, SUSPENSION BRIDGE, N. Y.—To meet the demands of applicants for admission into this institution of desirable students at reduced rates, a friend of the college offers three annual scholarships, of \$100 each, to new applicants, on the following conditions:

1. That appointments shall be given only to boys of unexceptionable character and of pronounced aptitude for study, who desire to enter upon the full classical course in either of the regular forms, but who may not be able to pay the regular college charges (\$400 per annum) for tuition and residence.

2. That appointment shall be made February 6th, 1879, for the current half year—to take effect at once; the same to be tenable, and renewable July 1st, 1879, on the basis of satisfactory conduct and scholarship and the prompt payment of college bills pursuant to the usual regulations.

Holders of the above scholarships will therefore be subject to the following charges:

a. For account of tuition and residence, \$300, payable semi-annually, in advance—the balance, \$100, being paid by the scholarship.

b. For text books, etc. Other personal expenses, such as clothing, etc., will vary everywhere with the individual under the general rule now in force; new cadets will be allowed to wear out civilian clothing already in use, provided that new clothing, as it is needed, shall conform to college regulation.

### PERSONALS.

The Rev. S. H. Boyer has resigned the rectorship of St. Paul's church, Philadelphia., Pa.

The Rev. Clarence Buel's address is No. 45 West Forty-third street, New York city.

The Rev. F. B. Gilbert has resigned the rectorship of St. John's church, Fort Smith, Ark., on account of ill health, and has accepted an appointment at Armistead, Ala. The Rev. T. C. Tupper, of Little Rock, will attend to the duties of the secretary of the diocesan council of Arkansas in Mr. Gilbert's place.

The Rev. Chaplain E. W. Hager's address is No. 26 Grant Place, Washington, D. C.

The Rev. E. J. Purdy has resigned the rectorship of Trinity church, Logansport, Ind.

The Rev. Dr. J. P. Tustin has returned from the East to Dresden, Germany. Address accordingly.

The Rev. Joseph Wayne has assumed the rectorship of St. Paul's church, Angelica, Allegany county, N. Y. Address accordingly.

The Rev. Elisha Whittlesey, associate secretary of the Society for the Increase of the Ministry, has been appointed corresponding secretary in place of the Rev. Dr. H. W. Spalding, resigned. Address, on business relating to the society, No. 179 Seymour street, Hartford, Conn.



A CORRESPONDENT of the London *Record* gives the following absurd reason for the use of the black gown as a preaching vestment: "One of our bishops has recently said that the black gown was the dress in which the clergy should appear at a visitation; it was the court dress. That being so, the same should surely be the dress in which the ambassador of Christ should deliver his message to the people. It is worthy of remark that though our Lord's apostles were for the most part unlearned and ignorant men (His own condition in life being lowly), yet after His ascension the learned Paul, Barnabas, the landed proprietor, Luke the physician, the eloquent Apollos, the early instructed Timothy, etc., where the chosen preachers of the Gospel. It may then be fairly argued that that robe should be worn by the preacher in the Church of England which is both a symbol of the highest ceremony and of the learning now regarded as requisite for the due discharge of the office of the Christian ministry."

### OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

**A BRAIN AND NERVE FOOD.**—VITALIZED PHOSPHATES, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and prevent consumption. Physicians have prescribed 160,000 packages. F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

**GASTRIC DISTURBANCES** are speedily corrected by MILK OF MAGNESIA, which soothes the irritated stomach, and regulates the action of the bowels. It also helps to assimilate the food of infants. Sold by Druggists.

**A FAVORABLE NOTORIETY.**—The good reputation of "Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety. 25c. a box.

#### Special Notices.

**Indigestion, Dyspepsia,** nervous prostration, and all forms of general debility relieved by taking **Mennen's Peptonized Beef Tonic**, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; is invaluable in all enfeebled conditions, particularly if resulting from pulmonary complaints. CASWELL, HAZARD & CO., Prop's, N. Y. Sold by druggists.

### LECTURES on MUSIC,

in the Hall of Rutgers' College, No. 489 Fifth Avenue, between Forty-first and Forty-second Streets.

The Rev. N. E. CORNWALL, D.D., Author of an Improved Method of Instruction in Singing, will deliver Six Lectures presenting the most popular and practical points of his Lectures on Music, which were received with much favor and commendation during the last winter, both by the Press and by the most accomplished Musicians and Scholars.

In compliance with the expressed wish of many ladies and gentlemen interested in the cultivation of Music, these Lectures will be delivered on the Thursday evenings of successive weeks, at eight o'clock, as follows:

1. *February 21th.*—The Perfection of Music as a Natural Science.
2. *March 6th.*—The Moral Power of Music Universal.
3. *March 13th.*—The Neglected Affinity of Music and Poetry.
4. *March 20th.*—The Perfection of Music as a Test of Good Taste.
5. *March 27th.*—A Practical View of "Sacred and Secular Music."
6. *April 3d.*—The True Standard of Style in Sacred Music.

#### PRICES OF TICKETS FOR THE COURSE.

- One Ticket.....\$5. Four Tickets.....\$12.  
Two Tickets.....8. Five Tickets.....14.  
Three Tickets.....10. Six Tickets.....15.

And more than Six at the same rate.

### INSURANCE.

#### Office of the Atlantic Mutual Insurance Company,

NEW YORK, January 22d, 1879.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1878.

Premiums received on Marine Risks, from 1st January, 1878, to 31st of December, 1878.....	\$4,009,909 47
Premiums on Policies not marked off 1st of January, 1878.....	1,895,697 36
Total amount of Marine Premiums.....	\$5,895,606 83

No Policies have been issued upon Life Risks; nor upon Fire disconnected with Marine Risks.

Premiums marked off from 1st of January, 1878, to 31st of December, 1878.....	4,186,024 92
Losses paid during the same period.....	\$2,012,784 45

Returns of Premiums and Expenses, \$859,960 58

The Company has the following Assets, viz.,	
United States and State of New York Stock, City, Bank, and other Stocks.....	\$10,086,788 00
Loans secured by Stocks, and otherwise.....	704,200 00
Real Estate and claims due the Company, estimated at.....	619,034 50
Premium Notes and Bills Receivable.....	1,529,259 74
Cash in Bank.....	381,210 92
Total Amount of Assets.....	\$13,320,463 16

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fourth of February next.

The outstanding certificates of the issue of 1875 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Thirty per cent. is declared on the net earned premiums of the Company for the year ending 31st of December, 1878, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board,

J. H. CHAPMAN Secretary.

#### TRUSTEES:

J. D. JONES,	HORACE GRAY,
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J. D. JONES, President.

CHARLES DENNIS, Vice-President.

W. H. H. MOORE, 2d Vice-Pres't.

A. A. RAVEN, 3d Vice-Pres't.

## LIVERPOOL & LONDON & GLOBE

Insurance Company.

United States Branch.

Statement January 1, 1879.

Assets in United States.....	\$4,301,897 07
Total Liabilities, including reinsurance.....	2,439,505 86
Surplus.....	1,871,291 21
Income in United States during 1878.....	2,600,553 34
Expenditures, including losses.....	1,971,219 82

J. E. PULSFORD,

N. Y. Office,  
45 William Street.

RESIDENT MANAGER

### The Travelers Life and Accident Insurance Co., OF HARTFORD, CONN.

Cash Assets.....\$4,595,000

Surplus to Policy Holders.....1,257,000

Cash Benefits Paid.....4,313,000

JAMES G. BATTERSON, President.

RODNEY DENNIS, Secretary.

### INSURANCE.

#### THE Connecticut Mutual LIFE Insurance Company, OF HARTFORD, CONN.

Paid Death and Endowment Claims in 1877.....	\$3,306,724 00
Paid Dividends to Members.....	2,511,776 24
Increased its Assets in 1877.....	1,326,996 77
Has Surplus over all Liabilities of.....	3,603,702 15
Has Policies in force.....	66,252
Expense ratio for 1877.....	7.14

JACOB L. GREENE, Pres. JOHN M. TAYLOR, Sec.  
D. H. WELLS, Ass't Secretary.

**ATLANTIC** MUTUAL INS. CO., NEW YORK, OFFICE, 51 WALL ST. Organized, 1842. Insures against Marine and Inland Navigation Risks, and will issue Policies making Loss payable in England. Assets for the security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year. Certificates for which are issued, bearing interest in accordance with its Charter.

J. D. JONES, President.  
CHARLES DENNIS, Vice-Pres.  
W. H. H. MOORE, 2d Vice-Pres.  
A. A. RAVEN, 3d Vice-Pres.

J. H. CHAPMAN Sec.

### HOME Insurance Company OF NEW YORK.

CASH CAPITAL.....	\$3 000000 00
Reserve for Reinsurance.....	1,766,771 00
Res. for Unpaid Losses and all other claims.....	250,032 46
Net Surplus.....	1,368,485 94
Total Assets (1st January, 1879).....	\$6,390,352 40

J. H. WASHBURN Sec'y. CHAS J. MARTIN, Pres't.

### Royal Insurance Company, Head Office for Metropolitan District, 41 & 43 WALL STREET, NEW YORK.

STATEMENT JANUARY 1, 1879.

Subscribed Capital.....	\$9,651,000 00
Of which there is paid up in Cash.....	1,447,725 00
Net Fire Surplus.....	5,962,032 80
Surplus for Policy-holders.....	7,410,057 80
Applications for Insurance are invited.	
A. B. McDONALD, { Managers.	
E. F. BEDDALL, {	

### Ætna Insurance Co.

Incorporated 1819. Charter Perpetual.

LUCIUS J. HENDER, President.

J. GOODNOW, Secretary.

WM. B. CLARK, Assistant Secretary.

L. A. DICKINSON, Agent at Hartford, Conn.

JAS. A. ALEXANDER Agent for New York City.

### INSTRUCTION.

SEABURY DIVINITY SCHOOL, Fairbault, Minnesota. FULL THEOLOGICAL COURSE, ALSO PREPARATORY DEPARTMENT. School Year begins September 21st. Address Rev. GEORGE L. CHASE, Warden.

### AMERICAN AND FOREIGN TEACHERS' AGENCY.

Miss M. J. Young, after thirteen years' successful experience, is fully prepared to recommend Principals, Professors, Lecturers, Tutors, and Governesses for schools and families; positions to teachers, and good schools to parents. Call on or address MISS M. J. YOUNG, 23 Union Square, New York.

"AMERICAN SCHOOL INSTITUTE." Established 1855. Families, schools, Colleges promptly provided with Teachers of KNOWN CALIBRE and CHARACTER. Parents safely advised of good schools for their children. Reliable Teachers represented for suitable positions. Circulars, with highest endorsements, on application. J. W. SCHEIDT, N. Y. A. M. Secretary, 30 E. 14th street, near University Place, New York.

DUFFERIN COLLEGE (Late HELLMUTH BOYS' COLLEGE), Under the patronage of His Excellency Earl Dufferin, Governor-General of Canada and the Lord Bishop of Huron. Tuition in all branches except Music and Drawing, with Board and Washing, \$25 per annum. Pupils entering under contract, \$20 per annum for the entire course. Military discipline and drill. Inexpensive uniform. Yearly scholarships payable in advance from any date, at a reduction of \$50. Address Rev. H. F. DARNELL, D.D., Principal, London, Ontario.